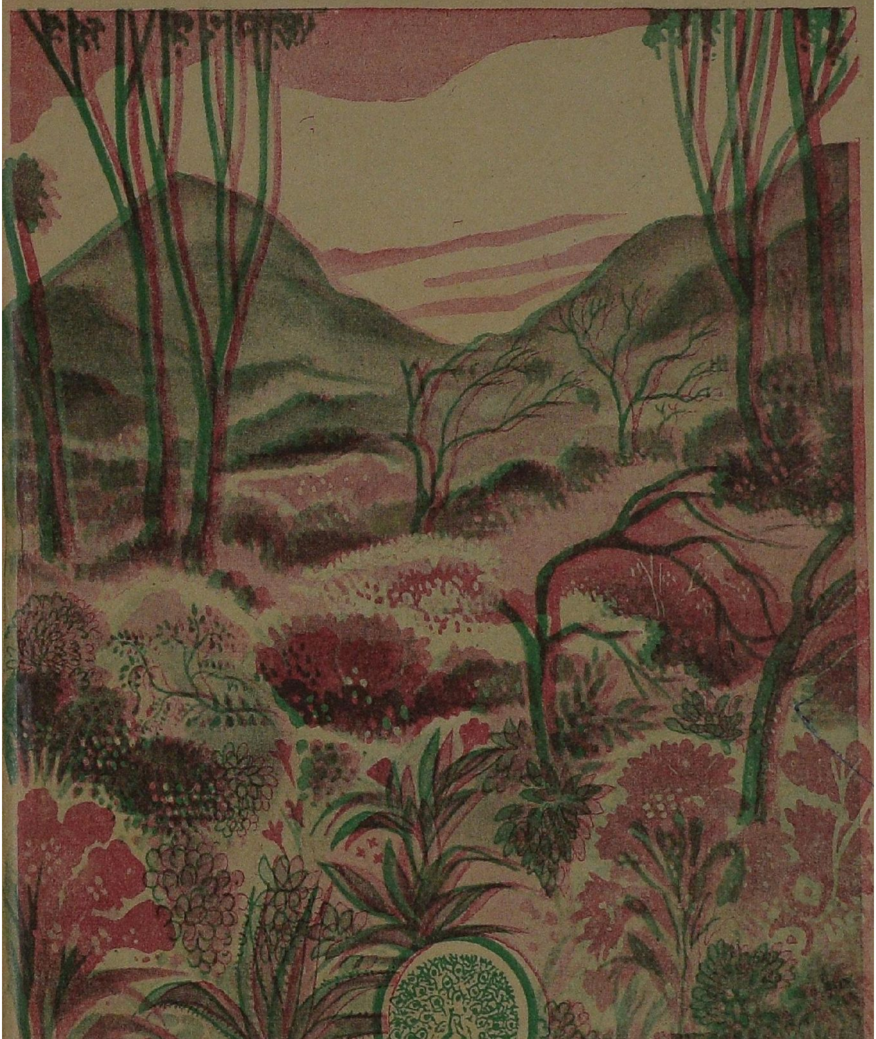
Siddhar's Science of Longevity and Kalpa Medicine of India

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By Dr. A. Shanmugavelan,

Siddha Research Officer, Saraswathi Mahal, Thanjavur.

SIDDHAR'S SCIENCE OF LONGEVITY AND KALPA MEDICINE OF INDIA

By

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S. INDIA

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குருவே துணை.

அகிலாண்ட கோடியெலாம் எங்கும்பிர காசமாய்ச் சோதியாய்ச்
சுடராய்ச் சூழொளி விளக்காய் நின்றமயமே!

அகிலாண்ட கோடியெலாம் ஈன்றருள் பராசக்தி! பல்லுயிர்க்கும்
உள்ளுயிராய் நின்றபர நாதவிந்தின் தத்துவமே!

அகிலாண்ட கோடியெலாம் அகார உகாரசக்தி நாற்பத்து
முக்கோண வேலாய்நின்ற சித்தர்தம் கற்பகமே!

அகிலாண்ட கோடியெலாம் அஞ்சுபஞ்சாக்கரமாய்சடாட்சரமாய்
திருமூலனுய்க் குருவாய் நின்றநின் னடிபோற்றி!

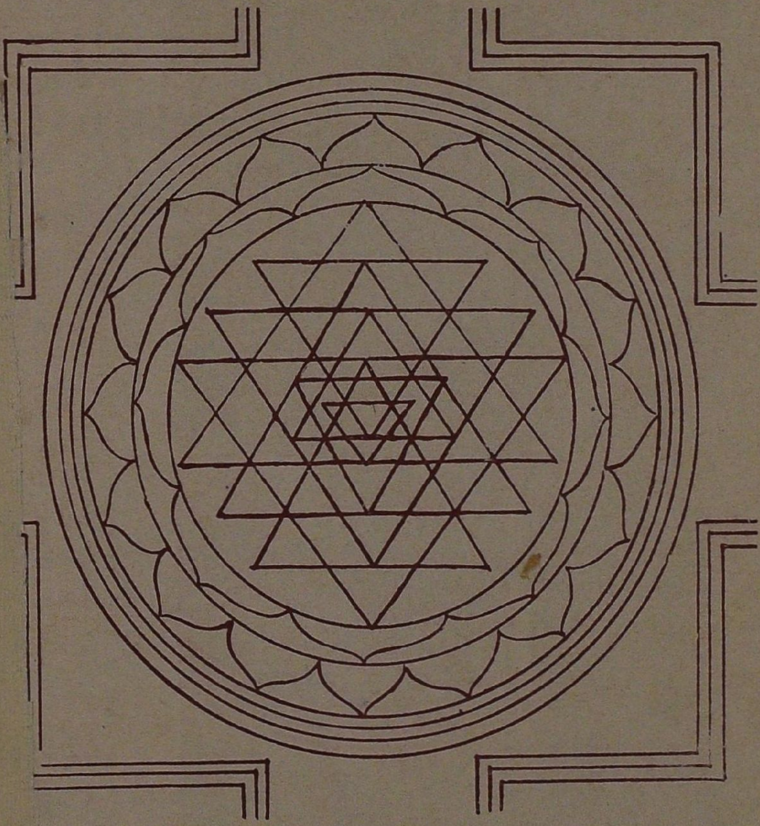
*—ஆசிரியர் ஆ. சண்முகவேலன்

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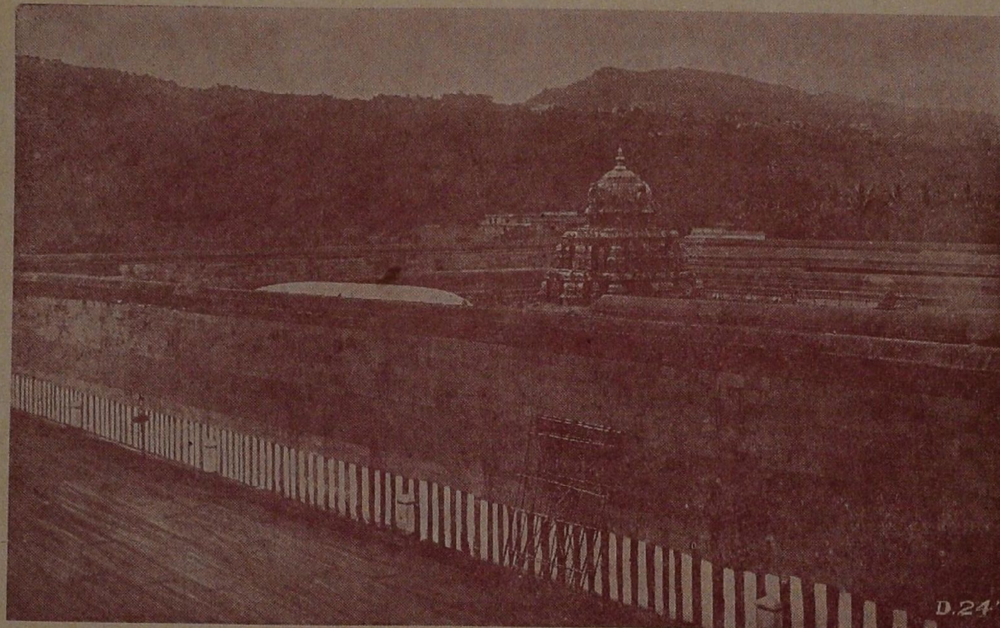
* *A. Shanmugavelan son of Sri S. Avudaiyappan Siddha Physician of repute belonging to Saiva Vellala of Santana Parampara at watrap under the foot of the famous hills Sathuragiri whose family deity is sri Veerabhapra-Kali of Srivilliputtur. This book is dedicated to my father who attained eternal Bliss on auspicious Friday of That poosam in the year 1918.*

OM

Na Ma Si Va Ya.

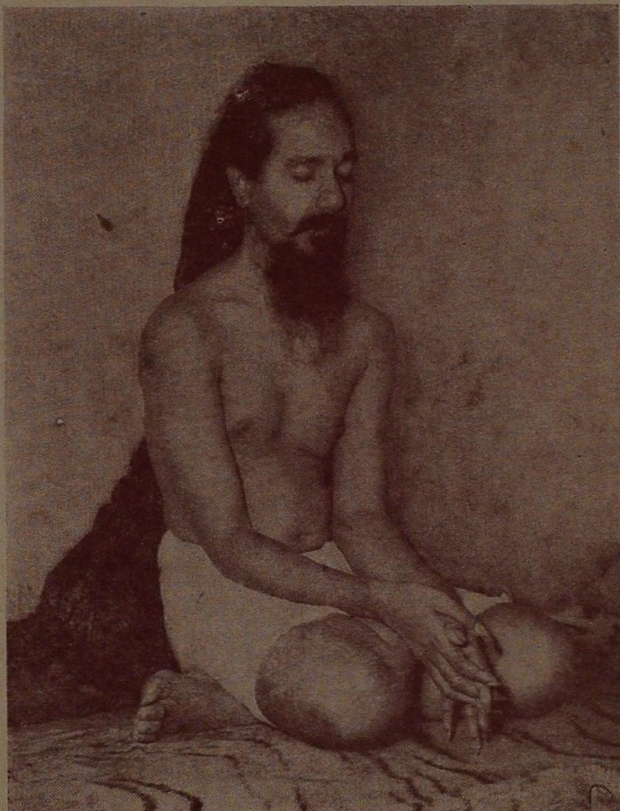


This is the disc of Sacred Triangles, forty three in numbers orshipped by Siddhas. Concentration of mind in meditation of the cred hymns relating to this Sri Chakra, which is the base for the ucture of the external universe as well as internal mechanism man is required. This had been the secret of their success. nost all the popular temples some of which are referred to in this ɔk are installed with this Sri Chakra. Such temples are highly ıerated as best healing–centres both psychotherapy and physio-therapy. de the chapter "Applied Philosophy of Siddhas" for details).

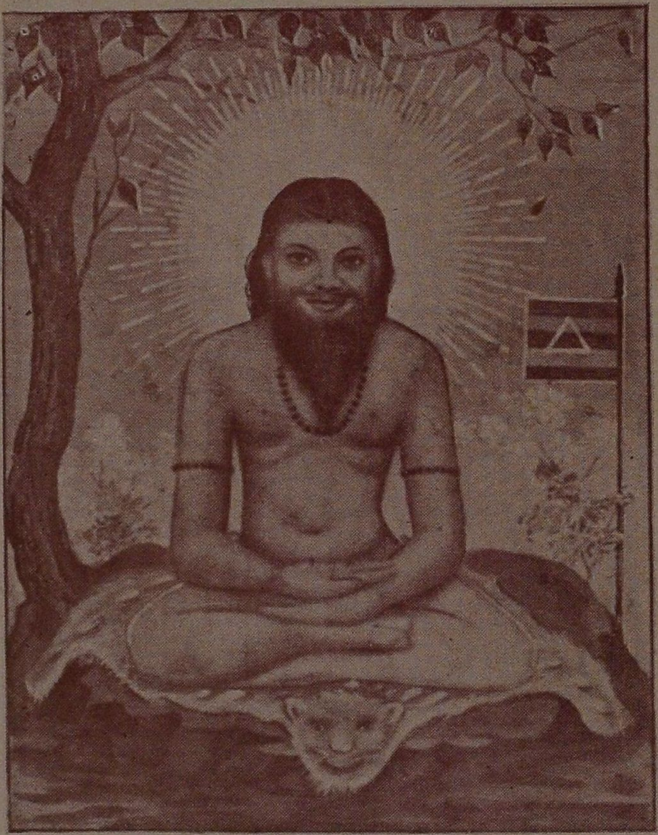


A panoramic view of the temple of Lord Venkateswara. This temple atop the Seven Hills (Tirumalai–Tirupathi) is situated at 2800 ft. above the sea level and at a distance of about 100 miles North West of Madras. The Sanctum Sanctorum of the Lord of this Universe is underneath the golden tower at the centre of this picture. Rare medicinal plants are available in abundance in these hills especially in and around the Papanasam Water walls—on the northern side of the temple. At the foot of these hills, a temple is also dedicated to the Goddess of Wealth–Mahalakshmi, popularly known as Alarmelmankaipuram

③



1. Photograph of the young and great Yogi of Mummidivaram taken on 3rd February 1963 when the author visited the place with Mr. D. Balasundaram I. A. S. (Retd.), the Chairman of the Committee of the Ashram. A physical frame locked up in a room and living without food for the past seventeen years (from 1946) is indeed marvellous and is a challenge to medical science. Here in supreme yoga a supergland is at work secreting amirtha — a superhormone that nurtures the yogi indefinitely (Vide the concerning chapter for details).



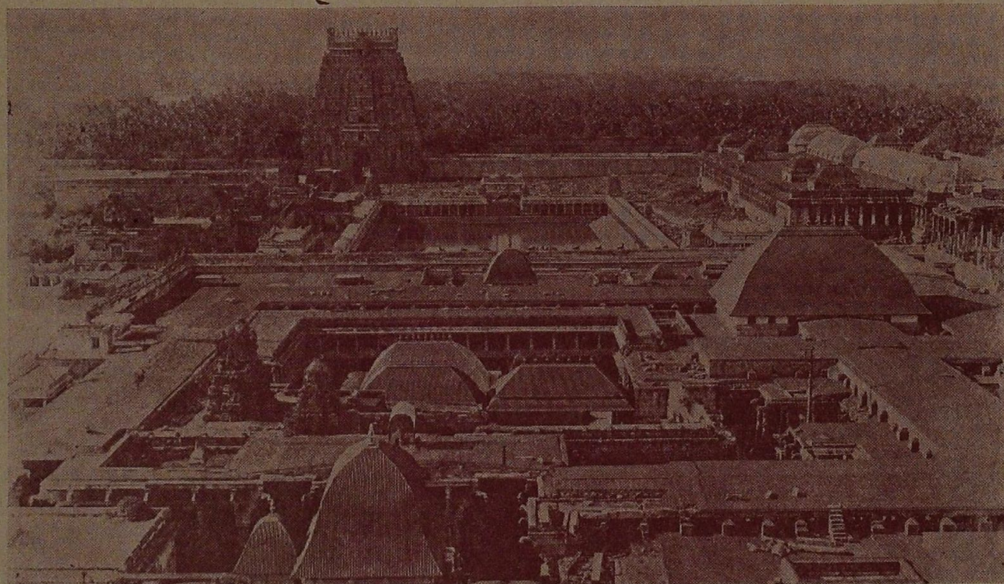
A statuette of the Great Siddha Tirumular at Tiruvavaduthurai Temple (Tamil Nad) under a pipal tree, who is said to have performed penance (yoga) for three thousand years B. C. He is regarded as the Father of the Siddha system of South India and the author of the great Tamil classic "Tirumantiram 3000" and other medical works assuming the pseudonym of Nandhi.



Lord Muruga of Thiruthanigai hill worshipped by Siddhas as their patron Guru. This sacred hill is situated at a distance of 30 miles west of Madras.

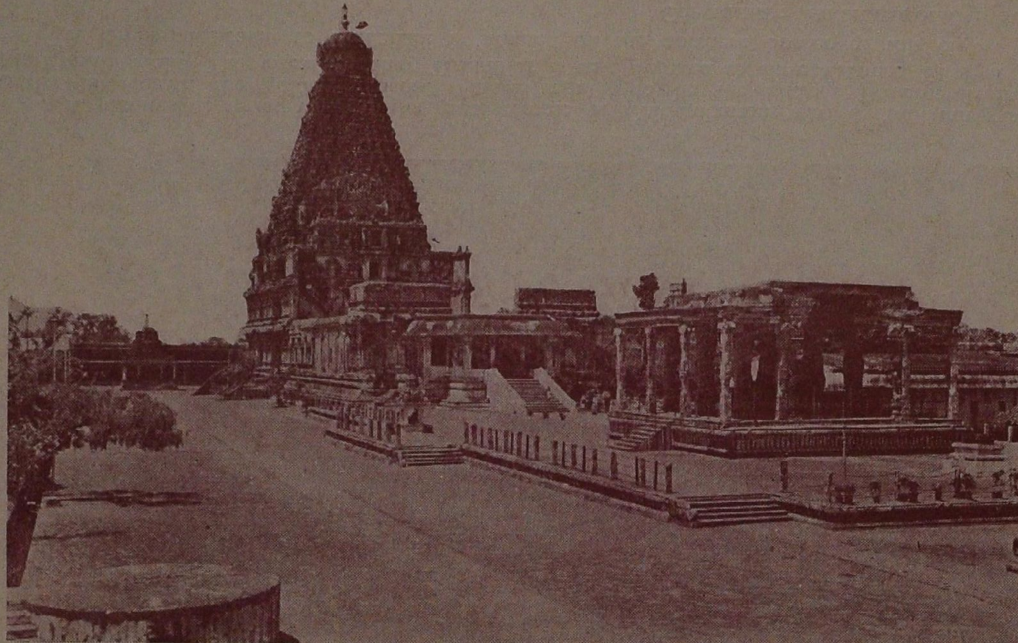


A photograph of the bronze image of Dancing Siva 'Nataraja' belonging to a temple of Tharangambadi. (Madras State)



A picturesque aerial view of the great temple of Chidambaram with its sanctum sanctorum at the centre underneath the golden vimana. This is reputed to be the ancient Dancing Hall of Siva with Mahasakthi–Kali. The Great Siddhar Tirumular is also reputed to have attained Bliss at this place.

A temple dedicated to Thillaikali is situated on the northern border of this city.



Photograph of the great temple of Tanjore associated with Karur Siddhar – a statue of whom can be seen in a small shrine on the western side of the temple (Vide page 45 of the book).

Selected Quotations

"The wise and experienced clinician never spurns an 'old wife's tale' until he has good evidence for doing so. The lore of the countyman is built upon the experience of generations, often of centuries, and the data upon which it is based have often been obtained at a price in human lives which no modern research worker would ever dream of considering,"

—The Practitioner (Dec. 1950).

"No Science can be deservedly held in contempt who knows nothing about it."

—Paracelsus (16th Century).

"A study of the history of Medicine could help present day doctors to find specifics for maladies."

—Dr. A. Lakshmanaswami Mudaliar,
M.D.. LL.D., D.SC..D.CL., D.Litt.
Vice-Chancellor, University of Madras.
20—3—63

"Every critic knows that even in orthodox medicine many things still lack proof and some are probably quite wrong. On the other hand, of the various unorthodox methods, some, in the course of time, will undoubtedly turn out to be correct".

—Dr. Schulten of Cologne.

THIS IS KALPA MEDICINE

Medicine means one that ensures physiotherapy
Medicine means one that ensures psychotherapy
Medicine means one that ensures preventive against diseases.
Medicine means one that ensures preventive against mortality.

It is folly to wander about in search of sacred bathing ghats when there are really several such centres within your own self; If you seek and obtain, by His Grace, the holy water within yourself, you will be assured of longer life.

—Tirumular, the Father of Siddha System.

M. BHAKTAVATSALAM
EDUCATION & FINANCE MINISTER

FORT ST. GEORGE
MADRAS

27th August 1963

This book entitled "Siddhar's Science of longevity and Kalpa Medicine of India, fulfils a long felt need for a basic introduction to the moral, ethical, religious, philosophical and medical works of the Tamil Siddhars. Strewn all over with over-simplified phraseology, the works of Tamil Siddhars, mostly poetical, are replete with the basic truths concerning the life in this universe and cosmos. These Truths unravel themselves only to those brought up in the Siddha Tradition and are often, far beyond the scope and understanding of the doubting modern man.

It is a happy augury that this book is well written by a post graduate in Tamil Language and Literature of a Southern University, who had also the benefit of pupilage under his family guru-a Siddha practitioner of repute.

Divided into three parts, this work comprehensively surveys the Siddha tradition in Tamilnad with particular emphasis on the Tirumular hierarchy. The second part highlights the unique discovery of the Siddhas in prolonging Man's life.

It is hoped that this thought-provoking introductory work will soon pave way for further research in Siddha Cult.

M. Bhaktavatsalam

DR. R. SUBRAMANIAM,
B.Sc., M.D., M.R.C.P. (London)
Physician, Govt. General Hospital,
Professor of Medicine,
Madras Medical College.

"LALITHA VILAS"
8-C, Balfour Road,
Kilpauk, Madras 10
25—8—1963

Dr. Shanmughavelan, the author, has brought out a lot of information about Siddha Science of Longevity and Kalpa Medicine. He has given a lot of quotations from Tamil with appropriate translations in English. The book is well written and readable. Some of medicines mentioned are worth being tried under controlled conditions.

As far as I am aware it has not been done so, but if done under controlled conditions and if it proves useful, it will be a great boon. It will also mean a lot of saving in foreign exchange, besides being useful to the people.

R. Subramaniam

DR. W. V. PERUMAL MUDALIAR,
Asst. D. P. H. (Retd.) Madras

113, Lloyds Road,
MADRAS-6.
31—8—1963

The author deserves to be congratulated on his attempt to introduce the modern thinker into the mysteries of the most ancient and highly scientific system of medicine which aimed at Longevity and Immortality and self-realization evolved by the sages of the Tamilnad. As explained by him, these seers have practised and preached this great system and left a mass of literature in Tamil on Palmyra leaves. As the subject treated is a highly technical one with its own special meanings for the words employed, they came to be misunderstood, when the personal instruction and guidance of the Guru to the disciple was lost. The want of this guidance from a real Master is to this day handicapping people trying to practise this system and prevented writers from bringing out treatises intelligible to the modern readers.

The author coming from a family of hereditary Siddha doctors and equipped with a good knowledge of the language and after a deep study of general works, has been able to collect and present much information on the subject.

In these days of scepticism and lack of faith in ancient writings as unscientific and crude thoughts of a semi-civilised period, it is refreshing to find the author giving detailed information regarding the living example of "Bala Yogi" of Mummudivaram of East Godavari District. The undersigned also had a "darsan" of this Yogi on Mahasivarathri day in 1950 and can bear witness

to what all is said therein. This proves beyond doubt the possibility of life and perfect health for long periods without food or drink. We have often heard of such cases but this specific one is there for anyone to verify any time. Similarly, there are several instances of very long-lived persons. There is undeniable instance of Puttur Swamiar of Narayanavaram of Chittoor Dt., having been alive for over 400 years.

This phenomenon is entirely opposed to all modern scientific theories. Yet this is one of the stages described by the sages called Siddhars in Tamilnad. If this stage is proved possible how are we justified in calling the rest, such as Bliss or Immortality impossible or as wild dreams. At best we may say we are unable to explain it with our present modern scientific knowledge. A time may come when these matters may come within the grasp of Modern Science. It is admitted that the functions of the Sympathetic Nervous System, the several Spinal and Brain Nerve centres are not fully understood.

It is also said that important temples are built on the Samadhies of great Siddhars and that these Rishies wake up from their Samadhi state once a year. They also appear as writings on Palmyra leaves called Live Nadies (Jeeva Nadies) of which the undersigned has experience for over 15 years. He has had other concrete instances of these beings guiding their chosen few in religious practices.

The chapter on Kaya Kalpa methods is very interesting and full of useful hints for good health and longevity. I am sure people will benefit by adopting them.

I wish the Public will appreciate this work and encourage the author to bring out other similar publications.

W. V. PERUMAL.

AUTHOR'S INTRODUCTION

* Know thyself and that makes you free from all evils
But man, not knowing his own self becomes victim of all troubles.

This is the basic dictum in the science of life propounded by the Great Siddha Tirumular 3000 years ago.

This wise old precept of life has been realised in recent times by one of the foremost scientists of our time in the realm of modern medical science. In his book entitled 'Man the Unknown', the Nobel Prize Winner Dr. Alexis carrel laments that "our ignorance of ourselves has given to mechanics, physics and chemistry the power to modify at random the ancestral forms of life. Man should be the measure of all. On the contrary, he is stranger in the world that he has created. He has been incapable of organising this world for himself because he did not possess a practical knowledge of his own nature since the natural conditions of existence have been destroyed by modern civilization, the necessary of all sciences."

These and similar ideas put forth in the book 'Man the Unknown' prompted the author to delve deep into the Siddha Medical works to know 'the science of man' as propounded by the ancient Siddhas of South India.

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* 'தன்னை அறியத் தனக்கொரு கேடில்லை
தன்னை அறியாமல் தானே கெடுகின்றான்' —திருமூலர்

The next idea that inspired the author to write this treatise was another stanza in Tamil in the Tirumular works. In a nutshell, Tirumular, the father of Siddha system, defines medicine as follows.-

'Maruppathu udal noy marundhu enalakum
Maruppathu ula noy marundhu enalakum
Maruppathu ini noy varathiruppa
Maruppathu Savai marundhu enalakum.'

Medicine means that which ensures physiotherapy, psychotherapy, preventive as well as constructive and the last but not the least the conquest of death *par excellence.*

This is Kalpa and it means panacea. It means life. It is the Primordial one. The conquest of death is achieved by the Primordialis. This is the secret of the success achieved by Siddhas. Of all the achievements this is but the foremost in the history of mankind. Is there anything in this world for a person dearer and more precious than his life? An animal falls down dead as a corpse. Man endowed with wisdom also falls down dead as a corpse. Now what is the difference between man and the beast? This is little realised by man. The Siddha system therefore envisages that man should not fall down dead as a corpse as animals do.

Siddha means one who has attained immortality. Here the author finds the true meaning for the word 'immortality' (the mere use of it is considered as pedantic by some in the modern scientific world). Yes, Siddhars realised the Immortal Fruit of "Namasivaya" and relished it to their heart's content. On earth or in heaven, there is nothing to equal the sweetness of this great and wonderful

Fruit that made them immortal. This is the Elixir of life; this is Ambrosia; This is the Nectar Supreme. These and other factors attracted the author to delve deep into the Siddhar's science of man for the past several years and the result is this treatise.

Whether or not we are able to achieve the object as the Siddhars is a different matter. Such an achievement or elevation depends upon the uniqueness and the capacity of each individual. To know the truth atleast and establish in the history of medicine that there exists a primordial element which, in reality, is the life saving principle is itself an achievement.

The world, according to Siddhas, is one and there is but one God. He is Light and lives in the soul like the fragrance in the flower. There is no religion other than truth and that truth is symbolised in the immortal Fruit, in the five mystic letters-being the five divisions of the elements in nature and the five manifestations of the Supreme Lord. Siddhars were above caste, creed, colour and the language barriers and other dogmatic theories. Why there should be dispute in religion in finding The Light of the Truth? It was their mission in life to preach these ideals to the entire humanity and establish peace and harmony among men. Their approach towards religion was based on scientific principles.

The ancient Siddhars of South India, endowed with inner sight have also revealed some of the secrets of the inner mechanism of man concerning the control of breathing, longevity etc; but the achievements of Siddhas in the science of longevity and Kalpa system of medicine

are little known to the world. Many of the ancient Siddha Medical Classics written in Tamil on palm leaves (Manuscripts) were not easily accessible since they were with some hereditary Siddha physicians who preserved them as their ancestral treasure.

In the long run, many of the valuable manuscripts were lost. Only a few collected by the Oriental Manuscripts Library, Madras and the Saraswathi Mahal Library, Tanjore, are preserved and restored; but, unfortunately, no systematic approach has been made so for to publish these ancient works and make them available for investigation by research workers. There is a feeling that many of these books were written during a later period of history by Siddha adepts and fathered on the ancient Siddhas. This is the reason for the indifference towards these Siddha manuscripts. Among the Tamil scholars too, only a few were conversant with the ancient medical terms used in Siddha manuscripts. Moreover, even the hereditary physicians were not in a position to identify whether a particular medicinal plant was the same as the one indicated for certain diseases in the ancient medical works; for the same drug was sold under different names (in vernacular) in different parts of this land.

Recommended by the Usman Committee Report on the Indigenous systems of medicine (Madras), the Government of Madras, under the able guidance of the Rajah of Panagal Ministry established the School of Indian Medicine in 1924. After 35 years of useful service, this school was closed three years before; and the question of opening a College instead is still under the consideration of the Government. Although some of the Siddha works-such as Siddha Materia Medica-medicinal plants

as well as mineral origin, Siddha pharmacopoeia etc. in Tamil have been published during these years, no scientific approach has yet been made towards Siddhar's Science of Longevity or Kalpa medicine which is regarded as the fundamental principle of Siddha system. "The Gems of Siddha system" written in English by Dr. T. G. Ramamurthi Iyer (1933) served only as a handbook of Indian medicine in general and not on Siddhar's science of Longevity. The Cyclopaedic Dictionary by T. V. S. Pillai (Tamil-English 1938) served of course as a very useful reference book in writing a treatise of this kind. However, both these books are out of print. No apology is therefore needed for a treatise on Kalpa system.

In short, Siddhar Kalpa system was almost a neglected subject; it was considered by some as obsolete because the subject was shrouded in alchemy, and mystic philosophy of the Siddhas; but to the author, it has been a fascinating subject ever since his college days. It still remains a virgin and untrodden ground, and a closed book to the world. No one has attempted so far to interpret it in English or Tamil. This book is therefore, the author's poineer work and first of its kind in the field. Since there is no Gerontological Society or Geriatric Society in India to assist the author in a work of this kind, an endeavour was made by the author to form a society known as 'Tirumular Siddha Medical Academy' at Madras in the year 1959. No assistance or constructive programme for research work-on Kalpa methods or publication of research works either from Govt or from any private philanthropic organisation was forthcoming, though eminent persons like the late Dr. M. R. Guruswami Mudaliar B.A. M.D. (Honorary Director of Indigenous Medicine, Madras) Dr. J. Dhairyam M.D.F.I.P.S. (Retd.

Superintendent, Govt. Mental Hospital, Madras), Dr. B. P. B. Naidu M.D. (Edin) M.HY., D.P.H. D.T.M., (L. Pool)* ILWA Siddha Research institute, Coimbatore), Dr. A. Lakshmipathi B.A., M.B. C.M. (President, Andhra Ayurvedic Board) evinced keen interest in the lectures given by the author on this subject at several Siddha Medical Conferences held at different places in the past.

The desire of man is of course to postpone his final journey from which there is no return. Here Kalpa aids man to live a full course of life. To postpone the final end means the eradication of the degenerative diseases like cancer. A close study of the Siddha system reveals that cancer is not a disease of local origin but a manifestation of general disorder in blood chemistry of the entire organism as well. And therefore the prevention of a relapse, and a cure depend upon the treatment for the disorder in blood chemistry. Such a treatment is Kalpa. (For details, vide the chapters.) This ancient concept of Siddhas has since been realised by a group of doctors, especially the eminent German Pathologist Prof. Leupold of Cologne as described by Dr. Heinz Graupner in his book entitled † 'Adventures in Healing'.

In the Siddha system, application of some medicinal oil at the foot is prescribed as a cure for headache or some other ailment in the head or in the eyes etc. This kind of treatment was condemned by modern specialists in India as absurd, unscientific and as quack's medicament.

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* Its Founder President is Mr. G. D. Naidu, the great industrialist of South India.

† Originally published in German under the title 'Wer Heilt Hat Recht.'

Dr. Heinz Graupner in the Chapter 'the secret of * the Life Nerves' says that we still do not know why for instance, a scar on the temple plays a part in an inflamma-tion of the foot. Here we face a mystery of life which may perhaps be never completely unravelled........."Now-a-days doctors call such a spot where the sabotaging of health originates, as the focus of irritation. A septic tooth, infected tonsils, an old healed oteomyelitis, even a scar are such foci. That infected tooth can cause sciatic pain is an example of the remote effect which can be exercised via the life nerves. Dr. Graupner further adds that "glandular activities, digestive processes, the functioning of the liver and other internal organs, blushing–all are brought about by the autonomic nervous system. The mid-brain is in the centre of this system. It rules our body like a dictator." Tirumular, the father of Siddha system seems to have realised the net work of the life nerves in the body three thousand years before. The author thinks that Siddhar's Science of Longevity centres round these life nerves which are conditioned by the control of breathing etc.

A study of this awe-inspiring phenomenon is some-thing new and probably very important according to Siddha system which one day may well answer the problem of maladies still unsolved by the modern medical world. The author wonders whether the Suzhumuni referred to by Siddhas is the centre of this system. (For details, see the chapters concerned)

As a knowledge of Sanskrit is essential to understand Susturta and Charaka so is Tamil in Southern India to know the ancient Kalpa System of Tirumular and other

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* "The term 'The Life Nerves' was coined by Prof L. R. Muller of Erlangen University as the title of his monograph on the autonomic nervous system, Published in Berlin 1924"

Siddhas. Since almost all the Siddha Medical works were written in classical Tamil, the author had to study Tamil as his main subject in University besides a special training in Siddha system from his family Guru. Interested very much in the Kalpa methods of Siddhas, the author had undertaken extensive tours every year to the important* hill stations of South India and other historical pilgrim centres attributed to Siddhas in search of (Sanjeevi Muligai) Kalpa plants and took active part in many of the Siddha Medical Conferences held in different parts of Tamil Nad. Engaged in this kind of research work unaided for the past twenty years, the author has spent about Rs. 20,000 at the rate of Rs. 1000 per year. Besides he had to wait for three years to find money to publish this book.

It is not claimed that this survey is comprehensive. It spotlights only some of the important aspects of the ancient medical knowledge of the Tamils of South India in the light of modern scientific knowledge to interest the research workers to undertake further investigation. This book is dedicated to the medical world for the first time so that it shall be of some value to all medical men in whatever sphere they may work in any part of the world. The author hopes that it will also appeal to all persons interested in longevity.

The author is indebted to well-wishers like Dr. W. V. Perumal Mudaliar, Asst. Director of Public Health (Retd)

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* Maruthumamalai (Sanjeevi Hills) at Kanyakumari Dt. Podigai Hills, Courtallam Hills, Papanasam Hills (Ambasamudram), Seven Hills (Tirumalai - Tirupathi), Kollimalai (Namakal) Siddhar Hills-Rasipuram, Kanjamalai (Salem), Velliangiri (Coimbatore), Nilgiris, Palni Hills, Sathuragiri (near Srivilliputtur) Nagamalai and Alagar Koil Hills (Madurai)

Madras, Dr. J. T. Cornelius, M.A., M.D. M.P.H. PH.D., (Lond) Public Health Service U. P. (Retd) Madras 10., Mr. D. Balasundaram, I.A.S. (Retd) (Chairman of the committee of Sri Balayogi of Mummidivaram Ashramam, Madras-8) for encouraging him to publish this book soon. When the author at the outset was confronted with the difficulty of arranging the subject matter, Dr. Cornelius rather advised him to arrange it in three parts in suitable order giving a complete picture of the ancient concept separately and not mixing up with modern medical views. His view was that such a presentation would evoke interest among research workers. The author has also to thank Mr. T. Rajaram, an experienced Journalist for helping him by going through the typescript and for the many valuable suggestions made throughout.

The author acknowledges with thanks the kind permission granted by the Archaeological Survey of India, Madras, for reproducing some of their valuable photographs in this book.

The author owes his special and great debt to the Providence for His unfailing Grace throughout.

'SAKTHI NILAYAM'
8, Umayal Street
Tamil Nad, Madras-10
South India.
9—8—1963

A. Shanmugavelan

CONTENTS

PART - I

ILLUSTRATIONS

PART I

ANTIQUITY OF SIDDHA SYSTEM

Ever since the dawn of civilisation man has been striving to unravel the mysteries of nature and to understand the structure and purpose of his being.

The Tamils who are inhabiting the southern Peninsula of the sub-continent of India have a hoary past as ancient as that of perhaps the Egyptians. They undertook a systematic study of nature and its elements and from what they were able to grasp they had developed a highly systematised medicine which is now known as "SIDDHA SYSTEM".

The Siddha medicine is well founded on the basic principles of nature and its èlements after a careful and thorough study of the human system.

The ancients of Tamilnad had understood the purpose of life through introspection and much of their knowledge and discovery of truth is shrouded in philosophical works.

A study of this ancient system of medicine therefore will not be complete without a study of some aspects of their culture and civilisation and their thought forces. A systematised study of such comprehensiveness has unfortunately not been undertaken hitherto.

The ancient Tamils in their quest for knowledge for longevity had developed two ways by which man can achieve mastery over nature; the one is the Yogic way and the other through medicines. The persons who dedicated themselves to this task were themselves great Yogis known as Siddhars. Hence the system of medicine propounded by them came to be known as "Siddha System of Medicine." It can be traced to the pre-vedic period.

SIDDHARS

Siddhar is a Tamil word that is derived from its root 'Chit' which means perfection in life or heavenly bliss. It generally refers to eight kinds of supernatural powers attainable by man. The persons who had attained such miraculous powers in life are known as Siddhars. Dawson's classical dictionary of Hindu mythology refers to them as "belonging to a class of semi-divine beings of great purity and holiness, dwelling in the regions of the sky between the earth and the sun". But here reference is not made to such mythological Siddhars who are dwelling elsewhere in the spiritual world. The Siddhars mentioned here are men born with great talents who lived thousands of years ago in Tamil country who, by their devotion and search for truth achieved Perfection (Kaya Siddhi) in their life time.

The Tamils are the proud inheritors of their knowledge and wisdom. Every prominent temple in Tamil Nad is attributed to those Great Siddhas.

THE ANCIENT TAMIL ACADEMY

The ancient first Tamil Academy known as Sangam is considered to have existed eight thousand years before the Christian Era at the capital city of Tamil King Pandiya on the banks of the River Pakhruli beyond the cape camorin now submerged under the sea. Bishop Caldwell says that Tamil is the earliest cultivated and the most highly developed language of India and that the earliest civilisation was that of the Tamilians of Pandiya Kingdom and that the Indian King who sent an ambassador to Agustus was not Porus but a Pandiyan King.

The earliest medical treatise in Tamil was propounded by Sivanar (Siddhanar) who was the first to preside over the ancient first Tamil Academy. It was followed by a number of works of immortal Siddhars. According to tradition, Thirumular was the head of the Siddhars.

THE ANCIENT SIDDHA MEDICAL WORKS

The earliest mention of the use of medicinal plants is to be found in Thirumular Thirumantiram-Ennayiram, Tholkappiam and the ancient Tamil works of Sangam Literature which are believed to have been written thousands of years before the Christian era.

There are now more than 500 works in Tamil dealing with various subjects such as science of life, nature of universe, astronomical data, cosmic dance, atomic theory, space travel, alchemy, Kaya Kalpa, medicine etc., Tholkappiam (means ancient classic) declares (3000 B. C.) that amongst the Tamils, the class most honoured was 'Arivar' (Sages) who led a secluded and religious life out-

side the hustle and bustle of urban life. As usual in those days they retired to the sylvan surroundings of forests.

We also learn from the records of Periplus, (Egyptian author) that even in the First century A. D., Saddhus (Ascetics) travelled to Cape Camorin (Southernmost tip of India) to bathe in the holy sea.

TREE WORSHIP

Tree worship was an essential characteristic of the ancient Tamils. Every well-known temple in South India has a Holy tree of its own. The Margosa tree or the Neem tree is the abode of Supreme Force "Kali" or Sakthi (Divine Mother) and Pipal tree is the abode of the Supreme Siva (Divine Father). This ancient faith can be traced to Indus Valley civilization.

INDUS VALLEY CIVILIZATION

The faith of "Sakti - Sivam" appears to have a continuous tradition from time immemorial and it has spread through the length and breadth of India and even abroad.

The impressive remains of the Indus Valley civilization at Mohenjo-daro in Sind and at Harappa in the Western Punjab excavated during the years 1921–22 by Sir John Marshall, the then Director-General of Archaeology in India, present to us the earliest picture of India's past.

The civilization was archaic, highly developed and must have taken thousands of years to attain that stage. Historians observe that it was a civilization of pre-vedic people of ancient India that existed five thousand years before the Christian Era and identify that as that of

Dravidians. These findings have revolutionized the conception of history of India and the facts are indisputable.

Sir John Marshall tells us: "Among the many revelations that Mohenjo-daro and Harappa have had in store for us, none perhaps is more remarkable than the discovery that SAIVISM has a history going back to the chalcolithic Age or perhaps even farther still and that it thus takes its place as the most ancient living faith in the world".

He adds: "One thing that stands out clear and unmistakable both at Mohenjo-daro and Harappa is that the civilization hitherto revealed at these two places is not an incipient civilization but one already age-old and stereo-typed on Indian soil with many millennia of human endeavour behind it. Thus India must henceforth be recognized along with Persia, Mesopotamia and Egypt as one of the most important areas where the civilizing processes were initiated and developed",

He further adds: "The Punjab and Sind were enjoying an advanced and singularly uniform civilization of their own, closely alien but in some respects even superior to that of contemporary Mesopotamia and Egypt. Again there is nothing that we know of in pre-historic Egypt or Mesopotamia or anywhere else in Western Asia to compare with the well built baths and commodious houses of the citizens of Mohenjo-daro and its roomy and serviceable houses with their ubiquitous wells and bath rooms and elaborate systems of drainage evidence that the ordinary towns people enjoyed here a degree of comfort and luxury unexampled in other parts of the then civilized world."

Rev. H. Heras in his "Studies in Proto-Indo-Mediterranean culture" says: "Ancient Tamil and Kannada

literatures reveal the past lore of the Dravidians. The Rig-veda itself in particular might have been influenced by the civilization of the cities of the Indus Valley."

"The ancient civilizations of Egypt, Babylonia and Assyria have been blotted out from the map of the world. But, that of India, the first lights of which have been discovered in modern times along the banks of the Indus, is still alive. Echoes of ancient language spoken by the Indus Valley dwellers resound in our ears continually."

"In spite of the controversy, we may now affirm that the prevalent opinion among the scholars at present is that the Mohenjo Darians were Dravidians."

INDIAN CULTURE

Pandit Jawaharlal Nehru in his book entitled "The Discovery of India" says that 'the Aryan migrations are supposed to have taken place about a thousand years after the Indus Valley period' and that 'the first great cultural synthesis and fusion took place between the incoming Aryans and the Dravidians, who were probably the representatives of the Indus Valley Civilization. He also sums up that 'it is quite possible and even probable that their culture (Mohenjo-daro) was indigenous culture and its roots and off shoots may be found even in southern India and that some scholars find an essential similarity between these people and the Dravidian races and culture of South India'.

Thus the fact remains indisputably that the early Aryans on their entry, found India already in the occupation of a people with a highly developed culture of their own. Hence, from the seals and other objects found in Mohenjo-daro it appears that the worship of Sakti-Sivam originated in this culture.

The continuous tradition of the Indus Civilization can also be seen in South India especially in the Tamil land. The Neem tree was regarded as sacred in Mohenjo-daro civilization. In the annals of the ancient Siddha system of Medicine, the first medicinal plant mentioned as well as found a place in ancient Tamil literature is Margosa or Neem. This has been used by the Tamils from time immemorial as a deterrent for smallpox and other infectious diseases and also considered to possess powers to ward off evil spirits. Perhaps they were aware of the germicidal action and the medicinal properties of the Margosa. Margosa is also associated with the Mother Goddess, "Kali" and Pipal tree, with Sivalingam as mentioned before. Tirumular, the great Siddha is said to have been in deep penance for several thousands of years before the Christian Era in eternal bliss, under a sacred pipal tree at Tiruvavadudhurai in Tamilagam. Tirumular's Tamil work Tirumantiram (containing 3,000 verses) and other Siddhar's literature served as fountains in matters of religion, philosophy and science of life.

In a similar way and at a later period at Gaya in the Northern part of India, Buddha attained enlightenment after performing penance under the Bodhi tree (Pipal) for seven years. He then preached the ethical aspects of religion in a simple and understandable language of the common people while Vedic scriptures in Sanskrit were the closely guarded secrets of the priesthood. The common man could not even hear them. Buddha took courage to revolt against the early ritual-ridden Aryan superstitions, and the mythological and metaphysical doctrines; and against all the vested interests of priesthood.

Buddhist era begins from the year 487 B. C. Buddhism evolved a culture and philosophy for the good of mankind and became part and parcel of Indian life. After Buddha, Tantric literature and Agamas sprang up in the Northern parts of India. Emperor Asoka who was one of the foremost disciples of Buddha, in one of his inscriptions mentions the Tamils as among those who had accepted Buddhism.

TAMIL CULTURE

A nation's culture and greatness is measured by the degree of its advance in different arts. Ilango Adigal, the author of the celebrated Tamil classic 'Silappadikaram' (1st century A. D.) describes Puhar, the capital of Chola Kingdom, as a very beautiful city containing very ancient families living in a great number of lofty and magnificent buildings. It is evident from the Tamil phrase 'Nedunilaimadam' (several storeyed buildings) that several attractive windows and furniture in different shapes, as that of the eyes of the deer, were to be found proclaiming the advanced system of ventilation developed in those days. The King had a group of five learned counsellors known as 'Aimberu Kuzhu' and 'Enperayam' in which was included a 'Council of learned physicians'.

The status of women is an index of the advancement of civilization of the community. It can be judged best by the care given her at the birth of her child. The art of caring for the child-bearing woman was well developed at the height of Tamilian civilization 3,000 B. C. Tradition has it that every grandmother was well trained in the art of maternity and child welfare. Their knowledge of *disinfection was highly commendable.

* Vide Natrinai 376

High placed women in Tamil Society had their own maids to look after their children: Mothers, Wet Nurse, Foster mother and the elder nurse. An entire chapter in the immortal Tamil classic Tirukural deals with 'Blessings of children'. Captain Johnston Saint in his speech at the Royal Society of Arts, London, said that in Midwifery, the Hindu was well in advance and displayed a remarkable knowledge of the technique in the branch including 'Caesarian Section'.

SOUTH INDIA'S FOREIGN TRADE IN SPICES & DRUGS.

Megasthenes, the Greek historian (300 B. C.) in his account of India refers to Tamilagam. The use of Tamil words in the Hebrew Bible for the commodities like ivory, apes and peacocks imported into Middle East from Tamil sea ports clearly shows that maritime intercourse between South India and Judea flourished at the time of David and Solomon.

It has already been mentioned that an Academy of Tamil Literature flourished for a considerable period during the pre-Christian period. They were under the patronage of the three Tamil Monarchs: Chera, Chola and Pandya. An additional proof of the antiquity of Tamil Sangam Literature may be cited from the fact that the capital cities of the Tamil Kingdoms and the seaports thereof as stated by the Tamil poets correspond exactly with those mentioned in the works of foreign travellers: Ptolemy, Pliny and in the Periplus Maris Erythraei of Egypt. These foreign visitors furnish us valuable information regarding the export trade of drugs, spices and animal products like ivory, pearl, etc. to other civilized parts of the world. The Arabs and Greeks also seemed

to have kept a busy trade with South India. The historian P. T. Srinivasa Iyengar in his works on 'The Pre-Aryan Tamil Culture' and 'History of the Tamils' says that medicinal products like ginger, cardamom, cinnamon, nutmegs, pepper etc. were sent from South India to Rome. The names in Greek for ginger and cinnamon are identical with the names in Tamil. Pliny had good cause to complain of the heavy drain of Roman gold to South India in buying costly pearls, ivories, spices, drugs etc. The findings of Roman coins dating from the reign of Augustus buried at different parts of Tamil country and the records of foreign visitors bear ample testimony to the fact that commercial and cultural relations existed between South India and the civilized world. The foreign merchants who came to Tamil land were called as Yavanas in Tamil Literature which is said to be the derivation of the Greek word Iuones, being the name of the Greek nation.

THE INFLUENCE OF INDIAN MEDICINE

There is reason to belive that, during the commercial intercourse for a considerable time with Tamils in South India, the civilized nations might have also obtained information with regard to the healing art and that the influence of Indian medicine permeated far and wide into China, Arabia, Egypt, Greece and Rome and enriched their Materia Medica to a great extent. There are references in Siddha Medical works to prove that Bogar and other Siddhars actually visited China, Arabia, Persia, Turkey and other places.

Captain Johnston Saint, in the course of his lecture on Indian Medicine before the Royal Society of Arts at London (10th May, 1924) observed as follows:

"The Hindu physicians were the first to devote their attention to the study of diseases and their treatment; and in medicine their learning in many cases far antedated our own, as was only natural from the immense study given to the properties of every product of the soil. The smoking of Datura, for example, in cases of Asthma, we owe entirely to India as also the prescription of Nux vomica in Paralysis and Dyspepsia and very largely the use of croton. In Toxicology they had extraordinary skill; and while all the Greek physicians were powerless in cases of snake-bite, the Indian doctors readily cured those who fell under this affliction. The Materia Medica of the ancient Hindus is a marvel to the modern scientific investigator; and that it was freely borrowed from by both Greeks and Romans cannot be denied. The Hindu system of medicine is still to-day a living science and millions of people in India are at the present time being treated according to this method. A system which has survived through the centuries cannot be lightly condemned as being unscientific."

THE DISTINCT FEATURES OF THE MEDICINE OF INDIA

The Indian systems of medicine in practice at present are Siddha (Tamil), Ayurveda (Sanskrit), and Unani (Urdu), the evolution of which took place from Prevedic period to the later Mohammedan period in India. Although these three systems of medicines are based on humoral pathology, each has got certain distinct features of its own.

SIDDHA MEDICINE

Dr. A. Lakshmipathi, President of the Board of Ayurveda, Andhra Pradesh, in his presidential address to the Siddha Medical Conference held at Gopal Bagh, Coimbatore on 10th July 1959 stated: 'It is easy to believe that in South India, the Siddha system flourished earlier than the other systems because the Southern Peninsula is believed to be the cradle of the human race.'

Siddhars' knowledge of Iatro-chemistry, minerals, metals and plants was stupendous. This was successfully used by them from time immemorial. The processes like calcination of mercury, minerals and metals and the preparation of a super salt known as 'Muppu'-animated mercury pills with high potency possessing marvellous properties of transmuting metals and capable of rejuvenating the entire human system, bear ample testimony to the fact that, even in the remote past when knowledge in chemical technology was not fully developed, Siddhars had unparalleled knowledge in medicine. The process of Muppu (Universal salt) and other calcination processes of minerals, metals etc are the special features of Siddha system of medicine and these are not known to other medical systems of India or other countries.

Besides the treatment by medicine, Siddhars' works in Tamil on Alchemy, Kaya Kalpa (Rejuvenation) and Yoga are considered to be more valuable than any that are in other languages. But, as some of the alchemical processes leading to kaya kalpa treatments, etc were dangerous in their administration, the Siddhars did not want to teach them to all and sundry. Although the Siddha system might have been evolved in Tamil land at an early period, there is reason to believe that it had as

well spread later to Northern parts of India and it is known as Tantric Science.

AYURVEDA

Ayurveda takes its origin from Vedic period. According to another line of Indian tradition preserved in Buddha Jatakas (Folklore) there were during the life time of Buddha, two great Universities (Kasi and Takshila) in which all sciences including medicine were taught.

According to Hindu mythological tradition Ayurveda had a two-fold origin. One school believes that it was delivered by God Indra to the Sage Bharatwaja and by him to sage Atrey. Another believes that it descended from Indra to Dhanwantri and from him to Susruta. According to a Buddhist tradition Charaka was the trusted physician of the King Kanishka (2nd century A. D.)

It may be concluded therefore that Charaka is the oldest author on medicine and Susruta the oldest author of a treatise on surgery in the Ayurveda system, both written in ancient Sanskrit language. A remarkable description of materia medica and methods of administration of simple medicines are to be found in Charaka in twelve chapters. Although methods of the calcination of mercury etc are seldom found in Susruta and Charaka, Ayurveda has developed this branch also at a later period to a considerable extent notably by the contribution of certain authors like Nagarjuna, on Rasayana Sastras (Chemical processes) as defined in Siddha Medical works.

According to Dr. A. Lakshmipathi, Siddhas had the (Guru Paramparai) ancient apprenticeship method and they revealed their secrets only to those students whom they selected as trustworthy and deserving, while Charaka,

Susruta and others belonged to the later school of text-books method. No wonder that the ancient Siddha system of South India permeated the length and breadth of India at a later period in the name of Tantric Science out of which have evolved several treatises on Rasayana and which have enriched Ayurvedic Materia Medica.

However, both these systems served mankind side by side.

THE ROLE OF MANKIND IN NATURE

Siddha Science considers nature and man as essentially one. Man is a part and parcel of the Universal Nature. Nature functions well in the human system. A man who identifies himself with nature is sure to know everything of nature. One who knows himself knows the Universe as well. Saint Thiruvalluvar, in his immortal Tamil Classic Thirukkural,* says that those who have well understood the five senses of taste, sight, touch, sound and smell may be deemed to have comprehended the nature of the world. This holds good in the case of a good physician too. Abuse of nature's laws upsets the human system and diseases occur. It is again nature that effects cures. A physician should therefore know the five elements of nature and their fivefold combinations in the human system. One who knows the anatomy of nature and its five elements knows well the anatomy of man. Nature is the foremost physician.

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* சுவை ஒளி ஊறு ஓசை நாற்றம் என்ற ஐந்தின்
வகை தெரிவான் கட்டே உலகு —திருக்குறள்–27

THE FIVE ELEMENTS IN NATURE

According to Siddha medical science, the universe originally consisted of atoms which contributed to the five basic elements viz, Earth, Water, Fire, Air and Ether, which corresponded to the five senses of the human body and they were the fundamentals of all the corporeal things in the world. A close relationship is found to exist between the external world and the internal system of man. Siddhars maintain that the structure of the human body is a miniature world in itself.

Man consumes water and food, breathes the air and thus maintains the heat in the body; he is alive on account of the life force given by ether. The earth is the first element which gives fine shape to the body including bones, tissues, muscles, skin, hair etc. Water is the second element representing blood, secretions of the glands, vital fluid etc. Fire is the third element that gives emotion, vigour and vitality to the body. It also helps digestion, circulation and stimulation besides respiration and the nervous system. Above all, ether is the characteristic of man's mental and spiritual faculties. A suitable proportion of these five elements in combination with each other works so well as to produce a healthy organic mechanism without which life would not have been possible (Vide table No. I)

A single element cannot be taken into account detached from the other elements. Where there is one element, the other four elements are as well present in the body. Every element will be found in combination with other elements. Elements are divided into two halves, namely physical and subtle. And this subtle part is further sub-divided into two equal parts of which

one is retained as such and the other part is again subdivided into four equal parts.

This is what is known in Siddha system of Medicine as the Theory of Panchikarnam (Fivefold combination). It is in fact the functioning of the five elements in the human body. He who knows thoroughly the underlying principle and the functions of the above theory, will perform miracles in the world like the Siddhars. The ideal of the unification of energy and matter and the synthesis of the various phenomena of sound, light, heat etc, which modern science has been endeavouring to establish were achieved by the ancient Siddhas at a very early period when modern equipments were not found out for research work. This is the foundation for cosmogenesis. Siddhars also held that he who knows the secret doctrine of the five elements, could change a baser metal into gold. And Siddhars' alchemy is based on this theory.

HUMORAL PATHOLOGY

The human body is based on the five physical elements of the external world. A detailed account of these five elements as described in Siddha Medical Science is popularly known as Humoral Pathology.

Humoral pathology explains that the three humors namely Vata, Pitta and Kapha maintain the upkeep of the human body. The normal order of Vata (Ether and Air) Pita (Heat) and Kapha (Water and earth) is in the proportion of 1: $\frac{1}{2}$: $\frac{1}{4}$ respectively. The normal degree of the pulse is also to be maintained in the same ratio. The maintenance of their normal order ensures the preservation of health and harmonious functioning of the body. Any upset in the proportion of the three

humors is sure to bring disease according to the derangement. The humors by themselves in their normal functioning do not produce diseases. Should these humors be vitiated by other factors, then that gives rise to diseases. Therefore it is maintained that humors and diseases are altogether different. Humors are the component parts of the human organisms and diseases are the outcome of certain external factors that put these organisms out of gear.

These three humors are called in Tamil "MUPPINI" based on the five elements in Nature which form the connecting link between Microcosom (Man) and Macrocosm (World). In short the external five elements correspond to the internal Vata, Pitta and Kapha of the human body. Accordingly, man has five sense-organs-ear to hear (Ether) nose to smell (Air) eye to see (Fire) tongue to taste (Water) and skin to touch (Earth) without which it would not have been possible for man to perceive objects.

The three humors in the normal order rule the lower, middle and upper regions of the human body and maintain their integrity......the Vatam (Ether and Wind) in the regions of the rectun, pelvis, nervous system, metabolism and degestion etc., Pittam (the characteristic of external fire) burning and boiling etc. in the region of internal viscera; and kapha (Water and earth) in the region of the respiratory system: throat, head and in the formation of fluids in the several glands. Any derangement in the three humors affects the normal health of the body. The total number of diseases of man is estimated at 4448.

The five elements are found in all the corporeal bodies by the process of transmutation, the details of which are as follows:—

1. Earth:— Skin, hairs, fiesh. tissues, bones etc.,
2. Water:— saliva, secretion, bile, blood, fluid, gastric juice etc.
3. Fire— Heat, sleep, hunger, thirst, beauty, emotion, passion etc.,
4. Wind:— breathing, expansion and motion etc.,
5. Ether:—Mental and spiritual faculties.

The part played by each of these humors in the human system may be summed up as follows:

VATAM:— Air is the life force of all living beings. It passes through the whole nervous and respiratory systems. It is well known by its two attributes, namely sound and touch. Its derangement causes symptoms of flatulance, colic and sour taste in the mouth etc.,

PITTAM:— This is nothing but the characteristics of fire such as burning, boiling and heating etc., It corresponds to the functions of Thermogenesis production of heat necessary to maintain the integrity of the human body. It is essential for metabolism in digestive and circulatory systems. Its derangement causes indigestion, dropsy, acidity, jaundice, cirrhosis of liver, vomiting yellow fluid with bitter taste etc.,

KAPHAM:— All that of vital fluids necessary to the up-keep of the body are attributed to this section. By way of supplying essential fluids from several glands for digestion of food, it plays an important role in the regulation of heat in the human system. Its derangement causes formation of phlegm, cough, cold, goitre, loss of appetite with sweet taste in the mouth etc., No disease is confined to a particular portion of the body and it cannot remain unconnected with other organisms.

THE FIVE ELEMENTS IN NATURE

Elements	Colours	Ratio	Senses and Action	
Ether	Light Blue	½	Ears	Sound
Air	Black	¾	Nose	Smell
Fire	Red	1	Eyes	Sight
Water	White	1¼	Tongue	Taste
Earth	Golden and Light Green	1½	Skin	Touch
	Total	5		

MICROCOSM AND MACROCOSM

Man is viewed as an epitome of the universe. He is regarded as the microcosm and the world, the macrocosm. What exists in the world exists as well in the man. Natural forces working in the several organism of the human body are related to the corresponding forces acting through the five elements of the world. Paracelsus, in his book 'The Hermetic and Alchemical writings' says that 'man is now microcosm or a little world, because he is an extract from all stars and planets of the whole firmament, from the earth and the elements; and so he is their quintessence. The four elements are the universal world and from these man is constituted. In number, therefore he is fifth, that is, the fifth or quintessence, beyond the four elements out of which he

has been extracted as a neucleus. In man *the earth is flesh, the water is blood, fire is the heat thereof and air is the balsam.' It is generally believed that in all probablity Paracelsus might have visited South India and Egypt and learnt the ancient art of Alchemy. In this respect astrology is a comprehensive term for the study of the influence of heavenly bodies on human affairs. It has been studied with enthusiasm not only by ancient Hindus but also by Egyptians, Chinese, Babylonians and Chaldeans and others. Ancient Siddhas with their supernatural powers have also expressed their complete faith in it. Although Siddha works deal with several subjects, the discussion here is confined only to Kalpa treatment.

* THE GREAT AMONG MEN

Man is the highest of all animals. He has the power to attain self-knowledge, a faculty which the animals do not possess. It is always well to remember that man in the whole of universe is the only being with all kinds of talents and powers reaching up to the highest spiritual level of intelligence. But unfortunately man is reluctant to give up his pride of self and of his possessions by letting his mind have its full sway in enjoying the pleasures of senses. Those who are great can perform such difficult deeds as restraint of appetite, voluntary religious observances, steady position of the body, control of breathing and senses, fixation of the mind and vision of self.

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* 'அண்டத்தி லுள்ளதே பிண்டம்
பிண்டத்திலுள்ளதே அண்டம்
அண்டமும் பிண்டமும் ஒன்றே
அறிநது தான் பார்க்கும் போது'—சட்டமுனி'

* Thirukural—Chapter III

SIDDHARS CONTRIBUTION

The Siddhars were the greatest scientists in those days, that is the seekers after truth. They were popular writers in Tamil in all its branches of knowledge. The Siddhars of Tamil Nad drew their inspiration from Divine Mother "Sakthi". The supreme Sakthi is the patron and Guru of all the Siddhas. Her favourite abode is underneath the Margosa tree. Sir John Marshall has observed that tree worship was essentially a characteristic of the Pre–Vedic people in Mohanjadaro. It is with great inspiration Siddhas offered worship to Supreme Mother Sakthi by installing Chakra–a disc containing forty three Triangles, (See the diagram on the first page) and praised Her powers in high terms. Sacred mantras and tantric lores form a considerable part of Siddha literature and the whole is couched in an intonational language with a secret, dark, ambiguous, rythmical stanzas expressed in erotic terms, to which a key is required to unlock their secrets. Chemical, physical, physiological, psychological, Alchemical, Astronomical and Spiritual formulae abound in the writings of Siddhars.

The Siddhars were possessing tremendous powers in themselves and could sustain their bodies for ages. They had thoroughly studied all kinds of minerals, metals and other poisonous drugs and their physical and chemical properties. They held that the body is the only instrument with which one could attain success in spiritual evolution and thereby get rid of diseases, decay and death. By rousing the kundalini (serpent power) lying dorment at the base of the spinal column in the region of the sacral plexus, the Siddhars attained eternal bliss and supernatural powers. They could rearrange their molecules in such a manner as to conquer all degenerated diseases, and

even death and do several kinds of miracles with the aid of mercurial pills, specially prepared by them. Almost all the popular temples of the Tamil country are attributed to those great Siddhars.

WISDOM EYE OF SIDDHARS

Man has, according to Siddha science, physical body as well as a subtle body. Physical body is visible to our eyes. A detailed account of the anatomy and physiology of the gross physical body can be fully described but the subtle body is not visible to our naked eyes. The dynamic power of the human body is its life force. It has its own subtle senses and nervous system in and around the gross physical one. A physician or physiologist is concerned with the gross physical body. He is not aware of the subtle life force of the gross physical body which is not visible to his external sense organs. One who has developed his inner vision, knows the subtle life force in him.

The seat of the inner eye is in-between the two eye brows. The Siddhars who conquered death and attained perfection in life had developed the inner eye or wisdom eye which revealed to them great truth about the inner mechanism of human life, valuable medicinal properties of herbs as well as the invisible objects and secrets of the heavenly bodies.

THE EIGHT KINDS OF MIRACULOUS POWERS

According to Siddha doctrine, the human body is a temple of God ; Man is a miniature representation of Paramatma (the Supreme Intelligence) Man's body is so peculiarly constructed as to contain several nerve

centres (See illustrated diagram). The most important of them, says Tirumular, are seven in number. These are the dynamic nerve centres which, when stimulated originate forces opening up the higher spiritual faculties.

Should a man attain perfection by stimulating these nerve centres, he would get cammand over the control of his body, as well as the five elements of nature. One who attains such perfection in life (Siddhi) is called a "Siddha". There are eight great supernatural powers which may be achieved by man through yogic practice. According to Tirumular, the eight kinds of miraculous powers (Siddhis) attained by the Siddhars are as follows:—

1. ANIMA:—(Flying) The faculty of reducing gross body to the size of an atom to enable him to fly in the space.
2. MAHIMA:—(Expansion) The power of expanding oneself without limit.
3. KARIMA:—The power of reducing the primordial elements within himself to a point desired.
4. LAHIMA:—(Lightness) The power of becomins as light as a feather.
5. PRAPTHI:—Faculty of knowing everything, past, present and future and to secure everything as desired.
6. PRAHAMIYAM:—The power of penetration like rays by which one can attain immortality.
7. ESATHUVAM:—Supreme power over animets and inanimates in the universe.
8. VASITHUVAM:— The power of securing any desired object.

THE ANCIENT MEDICAL ACADEMY OF GREAT SIDDHARS OF TAMILNAD

The Siddhars, according to tradition, belong to the school of great Siddhic knowledge which consisted of eighteen members originally known as 'Mulavarga Siddhas' or 'Nandivarga Siddhas' but not as Agastyavarga Siddhas as generally believed. The great Siddha Tirumular as its Founder is said to have presided over the Siddha Medical Academy and originally it consisted of eighteen Siddhars. The names of these eighteen Siddhas vary according to different authors but a poem referring to them is as follows :

(1) Nandi (2) Tirumular (3) Agastyar (4) Punnakkisar (5) Pulathiar (6) Poonaikkannar (7) Idaikkadar (8) Bogar (9) Pulikkaisar (10) Konganavar (11) Azhukanni (12) Karuvoorar (13) Kalangi (14) Agappaiyar (15) Pampatti (16) Theriyar (17) Kuthambai (18) Sattainathar.

Agastya who is also popularly known as Kudamalai Siddhar (Podigai Hills) is said to have written several treatises on Medicine, Astrology, philosophy, Alchemy etc; but these are not considered as original works of Agastya but of his later followers and fathered on him. Hence, scholars are of opinion that no useful purpose will be served by these works as these are corrupted and are literary forgeries by later authors in the name of Agastya.

The historian P. T. Srinivasa Iyengar in his work on 'History of Tamils' confirms that "in the epic (Mahabharatham) as in the Puranas all the Agastyas are spoken of as one Agastya though different Agastyas resided in different places at different times", and concludes that the Agastya at Podigai Hills is different from the Agastya at Panjavadi and at Saubhadra on the ocean.

Historians hold different views regarding the age of Tirumular. Tirumular Tirumantram says he was one among the *eight Nadhas namely, Sivayogamamuni, Pathanjali, Viyakramar and four Nandhis, and that he was plunged in deep Yoga contemplation under Sivabodhi tree at Tiruvavaduthurai in a place where there was no day or night for several thousands of years. Modern Scientists hold conflicting views on Yoga contemplation and immortality.

SHORT ACCOUNT OF THE LIFE OF THE GREAT SIDDHA TIRUMULAR

It will be of interest to know a short account of Tirumular's life in this connection.

The origin of the great Siddha Tirumular, the circumstances under which he descended from Mount Kailas to settle down at Tiruvavaduthurai in Tamil Nad, the divine force that inspired him to penetrate into a shepherd's body to propound the science of life in Tamil, Tirumantram etc., are all like stories of mythology. Under the circumstances no true account of this Saint is available except that of the version given by Sekkilar in his great treatise "Peria Puranam" or Tiruthondar Puranam.

Tiruthondar Puranam says that this Yogi came down from Mount Kailas to see his friend Agastya at Podigai Hills in Tamil Nad. After having offered worship at several important temples on his way, he arrived at Tiruvavaduthurai where he remained for some time

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* நந்தி அருள் பெற்ற நாதரை நாடிடில்
நந்தி கள் நால்வர் சிவயோக மாமுனி
மன்று தொழுத பதஞ்சலி வியாக்கிரமர்
என்றிவர் என்னோடு எண்மரு மாமே' —திருமூலர் 3000

worshipping the deity there. One fine morning, he set out on his journey again. While he reached the banks of the river Cauvery, he witnessed a pathetic scene of a herd of cows hovering over the corpse of their kind master–shepherd who had met with sudden death. His name was Mulan, a resident of the neighbouring village Sattanur. Greatly moved by this sight, the Sage made up his mind to wipe out the tears of the cows. As one who had well accomplished the eight kinds of miraculous powers (Siddhis) he knew the art of entering into another's body. He then laid down his own body in a very safe place and entered the shepherd's body. As a result of this siddhic performance, the shepherd was at once restored to life. No sooner did the cows see their master alive again than they danced with joy and love licking the shepherd. At sunset, the Saint (dwelling in the body of the shepherd Mulan) came back to the village following the herd of cows, but he stood outside without entering into Mulan's house. Puzzled at the behaviour of her husband, Mulan's wife called him in, moving up to him with affection but he stepped aside refusing to accept her hand. He disavowed his relationship with her and retired to a holy monastery nearby. And he was soon immersed in deep Yoga meditation.

The poor woman was overpowered with grief and spent a sleepless night. On the following day, she reported to her relatives about her husband's denial of his wedlock with her. How was it that he had lost his senses, she cried loudly. How could the poor woman or her relatives know that Mulan's soul had already departed from his body and instead a divine soul had entered into and taken possession of his body? Some of the wise and pious men of Sattanur came running to the monastery and found the shepherd deeply immersed in contemplation.

They were wise enough to advise her not to disturb him further and to leave him alone.

As soon as the Sivayogi woke up on the next day from his deep yoga samadhi, he straightaway proceeded to the spot where he had concealed his own body. But alas! it was not to be seen at the spot. The truth dawned on him then that it was only God's will that he should spend the rest of his life in the shepherd's body and that he was destined to come to this land as a shepherd mainly with the object of producing the classic Tamil work 'Tirumantram'.

He then returned from the banks of the river Cauvery to Tiruvavaduthurai Temple. After offering worship to the deity there, he sat underneath the sacred tree namely Arasu (the meaning of which in Tamil is the King of trees also known as Bodhi-Pipal) which was to the west of the temple. He was thenceforth known as Tirumular, after the shepherd's name Mulan. He woke up once in a year to expound the cream of his spiritual experiences attained during that year in the form of a verse in Tamil. Accordingly, the legend says that it took 3000 years for him to fulfil his mission to complete the sacred work of Tirumantram comprising 3000 verses.

THE GREAT SIDDHA TIRUMULAR, THE FATHER OF SIDDHA SYSTEM OF MEDICINE

Why did the Almighty direct this sage to settle down in Tamil Nad? How did it come to pass that this great Siddha was destined to penetrate into a shepherd's body to expound the science of life in Tamil.

Saint Tirumular's account of life as described in Tiruthondarpuranam presents us a picture of society that existed in Tamil Nad at the time of Tirumular. Tamil

Nad which was once regarded as the cultural centre for learning the Siddha Philosophy and the science of life etc., had become the free market of false prophets who misused the philosophy and religion for obtaining personal gains. The correct understanding of Siddha Science



A photograph of the marble image of Agastyar at Tirupullani, Ramanathapuram District, Madras.
—Copy right: Archaeological Survey of India.

of Life was allowed to be buried in the jungle of rituals and dogmatic theories of priesthood. The light of Truth was eclipsed by the principles of social malpractices. Such was the social condition that existed then in Tamil

society when the Almighty directed the sage of Kailas in the form of a shepherd–in a lower rung of the social ladder-to reconstruct the society on the lines set forth in Siddha philosophy and reinforce the correct principles of



A Photograph of the stone image of Karur Siddhar associated with the Tanjore Temple
—Copy right: Archaeological Survey of India

life by producing the valuable work Tirumantram and other medical works in Tamil.

The teaching of Tirumantram by Tirumular as a shepherd therefore should serve the useful purpose of emphasising that the liberation of the soul is not depen-

dent on the caste, high or low birth of a person and that the soul can be freed from bondage and attain divine bliss (Sivananda) should one follow the right paths as prescribed in Siddha philosophy.

A spiritual master who is considered to be the best authority on the subject says that Tirumular was none other than the incarnation of Tirumurti (Trinity) and that he was the first Siddha to establish monasteries (Mutts) at several centres to propagate the Siddha Philosophy. Tirumular, in addition to Tirumantram, is said to have written Ennayiram and certain other medical works in the name of Nandi. According to a version* in Tirumantram, Tirumular had seven disciples namely Malangan, Indran, Soman, Bhraman, Rudran, Kanduru, Kalangi who are said to have established seven monasteries in different parts of India. A prominent one among them in Tamil Nad was Kalnagi Siddhar of Kanjamalai (Salem Dist.)

" வந்த மடமேழு மன்னுசன் மார்க்கம்
முந்தி உதிக்கின்ற மூலன் மடவரை "

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*மந்திரம் பெற்ற வழிமுறை மாலாங்கன்
இந்திரன் சோமன் பிரமன் உருத்திரன்
கந்துரு காலாங்கி கஞ்ச மலையனோடு
இந்த எழுவரும் என்வழி யாமே

—திருமூலர் 3000.

THE LEADING SHRINES OF SOUTH INDIA ATTRIBUTED TO EIGHTEEN SIDDHAS

Each of the following temples in Tamil Nad (except Kasi-Banaras) is attributed to a great Siddha indicated against him :

Thillai Chidambaram	...	Thirumular
Alagar Malai	...	Ramadevar
Trivandrum	...	Kumbamuni
Arunachalam	...	Idaikadar
Vaitheeswaran Koil	...	Dhanvantri
Ettukudi	...	Vanmikar
Vridhachalam	...	Pampatti
Mayuram	...	Kuthambai
Tiruvarur	...	Kamalamuni
Palani Hills	...	Bogar
Tiruparankundram	...	Macchamuni
Tirupathi	...	Konganavar
Rameswaram	...	Pathanjali
Kasi	...	Nandhi
Karur	...	Kangayar
Poyyur	...	Korakkar
Srirangam	...	Sattamuni
Madurai	...	Sundaranandhar

THE WAY THAT LEADS MAN TO BECOME IMMORTAL SIDDHA

Every child knows its mother. There is no love better than that of mother's towards her beloved children. It is the true love of the Mother that nurtures this world. It is the Mother who helps child to see Father, who has caused this universe to come into being. It is the Mother

and the Father who have nurtured it. The ultimate constituents out of which the universe has sprung into existence are Nadam and Vindu. Mother is the source for Nadam and the Father for Vindu. The source for all Sound and Light is in the confluence of the two divinity-*'Nadam and Vindu'.



A view of a Sakthi Temple under a Neem tree situated on the banks of River Araniyaru 25 miles north-west of Madras.

If it is desired to learn the secrets of the Universe, we should get the blessings of the Mother Superior. The

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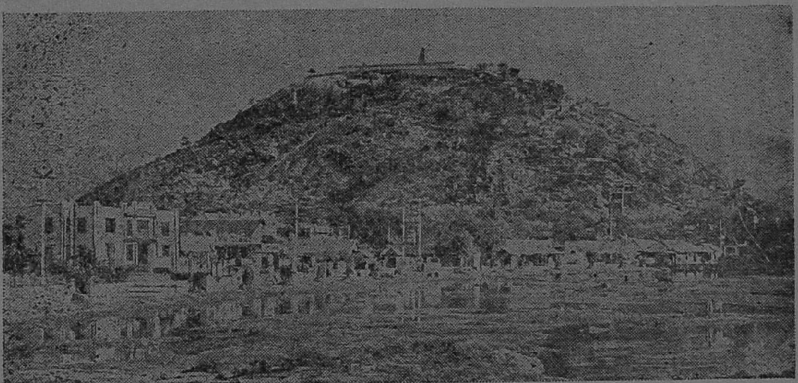
*நாதத்தில் விந்துவும் நாதவிந்துக் களில்
தீதற்றகம் வந்த சிவன் சக்தி என்னவே.

—திருமந்திரம்-369.

sages who have been blessed with the grace of Mother Sakthi, are recognised as immortal Siddhars.

APPLIED PHILOSOPHY OF SIDDHAS

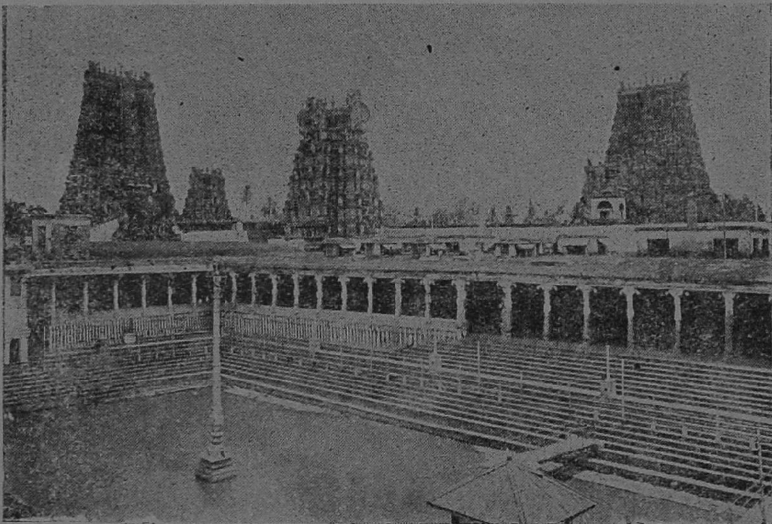
The Siddhars worshipped Supreme Mother in the form of a Triangle. This has been further multiplied into Forty three Triangles. By immense devotion to the Supreme Mother and meditation of the sacred hymns relating to Forty three Triangles, Siddhars gained mastery over the universe. It is said that the formula underlying



A view of the Dhandayuthapani shrine atop the Palani Hills (associated with the Siddha Bogar) where worship is offered by thousands of devotees every day and the sacred ashes obtained to cure their illness. It is in Madurai District of Madras.

the multiplication into Forty three Triangles is the base for the structure of the external universe, as well as internal man.

Mother Sakthi is the Primordial Source of all Energy. It is, therefore, that Siddhars had devoted themselves to the worship of Sakthi with appropriate humility and



A popular and historic temple of Madurai, the old capital city of Pandya Kings associated with the Siddha Sundharanandhar. Situated at a distance of four miles-north and south of the city are two temples Alagar Koil and Tiruparankundram associated with the Siddhas Ramadevar and Macchamuni respectively. Rare kinds of medicinal herbs are available in the tracts of Alagar Hills, Anamalai Hills and Nagamalai Hills surrounding this city.

—Copy right : Archaeological Survey of India.

reverence for enlightenment which alone could enable them to unravel the mysteries of the world. All the

ancient Scriptures are agreed that this Triangle stands as base for all the Mantras relating to Sakthi worship.

Palni Hills in South India is an abode of Siddha Boganather, one of the eighteen famous Siddhas who is said to have installed the sacred idol of Gnanapandithan made out of nine kinds of poisons. Even to-day one can witness at Palni Hills the ancient disc of Forty three Triangles originally worshipped by Bogar, one of the eighteen Siddhas.

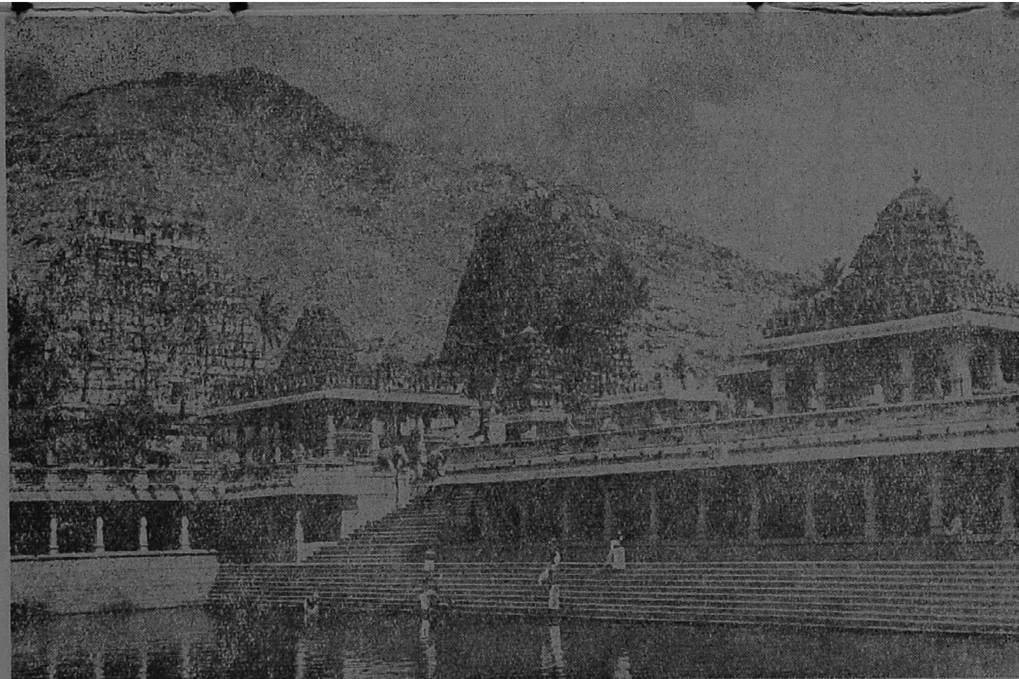
Sankara, the founder of Advaitha philosophy worshipped Sakthi in the form of Sri Chakra or Forty three Triangles. The latest of the Siddhas, Vadalur Arutperum Jothi Ramalinga Swamigal, Sri Ramakrishna Paramahamsa, and Sri Aurobindoo have advocated the basic principles of Sakthi worship in the form of Sri Chakra.

Concentration of mind in meditation of sacred hymns relating to Sri Chakra would be the secret of success. In a nutshell, St. Thayumanavar describes in a hymn the eight powers of wonders of the will. The feats mentioned above are not performed by physical skill but by psychical powers only. An English translation of the above Tamil hymn by Mr. T. Issac Tambyiah will be of great interest to our readers in this regard.

*" The wild willed tuskes breaking every bond
is meekly led wherever I will
I bid; behold the mouths of bears are bound
The cruel tiger's jaws are still
Lo! on the lordly lion's back I ride
The serpent dances at my call
The metals fire in mercury and fire
I turn to gold that buys me all
Unseen of men I move about on earth.
The Gods in heaven my behests heed
For ever young I may remain; may pass
unto other bodies at need.
Upon the waters I may walk; may sit
unscathed amidst the flames of fire
Yea, powers I may command more marvellous,
than any I can now desire,
But oh! how hard it is to hold my mind
unmoved: and in stillness to be
My God who art the Truth & Wisdom high
Who graciously dwellest in me
O Light beatific, splendour of Bliss!"

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*'கந்துக மதக்கரியை' எனத்தொடங்கும் தாயுமானவர் பாடல்



A view of the famous temple of Arunachalam (Tiruvannamalai) in Tamil Nad - associated with Siddha Idaikadar. Rare medicinal plants can be procured in and around these hill tracts.
—Copy right: Archaeological Survey of India.



A picturesque view of the Siva Temple at the foot of the beautiful waterfalls of Courtallam Hills - being a part of Podigai Hills associated with Kudamalai Siddhar Agastya. It is reputed to be a famous health resort at Tirunelveli Dt., Madras and great virtue is attributed to its water. Valuable Kalpa plants are available in these hill tracts for medicinal use.

—Copy right: Archaeological Survey of India.

PART II

SIDDHAR'S SCIENCE OF LONGEVITY

SIDDHAR'S PSYCHO–PHYSICAL CENTRES IN LONGEVITY

According to Tirumular, there are several psycho–physical nerve centres within the human system. The most important of them are seven in number which are generally contemplated by all yogis and siddhars to attain supernatural powers. These are also called as Lotuses (Padmas) or chakras. The fifty letters of the alphabet in Tamil are distributed amongst these seven centres. The fifty first is that of primal sound 'OM', denoting Eternal bliss. It is known as Pranava Mantram.

These plexuses are the centres of pranic-dynamism which when stimulated in Yoga practise, generate latent forces which awaken man to attain such powers as to conquer age, disease, decay, death etc. It is generally believed that the dynamic force in these nerve centres is lying dormant and is not so active and fully developed

in an ordinary man. Perfection in life is thus barred and man is prevented from attaining full course of life free from degeneration, diseases, death etc. Hence, these are the objectives of yogis and a practice on these *plexuses serves to open the doors to perfection in life.

Siddhars* psychophysical centres are also based on the five elements in nature, the details of which, with their respective regions in the human system, are as follows:—

1. MULADHARAM (Sacrococcygeal Plexus) Situated at the base of the spinal column between the genital organs and anal orifice, it has the form of a Red Lotus (Padmam) with four petals. Here is a triangle with its apex downward, symbol of yoni called Goddess Sakti or Kundalini which lies coiled, like sleeping serpent. He who rouses it and moves it up to the seventh plexus, is deathless.

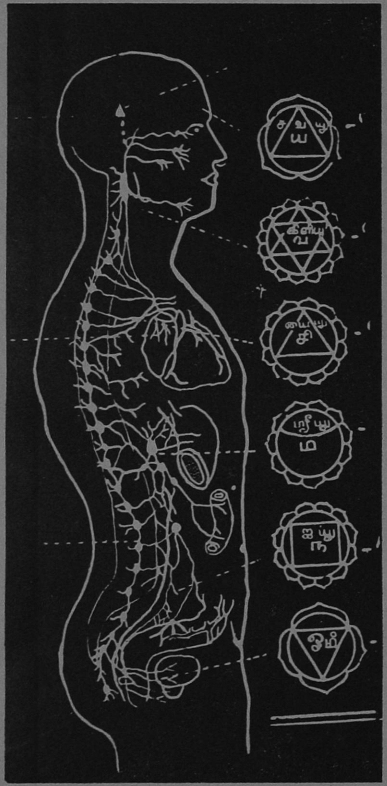
2. The SWADHISTANAM is the next higher centre, square in form, situated between the genital and navel region (Hypogastric Centre). This is a Lotus with six petals inscribed with a letter Na relating to Brahma. Earth is the element attributed to this region. Its form is four sided figure, and its colour is golden-green.

3. THE MANIPURAGAM (Full of rays)-It is situated at the Navel-lumbar centre (epigastric plexus) with 10 petals having inscribed with a letter 'MA' denoting Thirumal. The element attributed to this centre is water in the form of a crescent. Its colour is white.

4. THE ANAHATAM (a mystical sound) is the region of the heart, seat of God Rudra, inscribed with the

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*உள்ளத்தினுள்ளே உள பல தீர்த்தங்கள்
மெள்ளக் குடைந்து நின் ருடார் வினைகெடப்
பள்ளமும் மேடும் பரந்து திரிவரே
கள்ள மனமுடைக் கல்வி யிலோரே—Tirumantiram 492



DESCRIPTION OF SIDDHARS PSYCHO—PHYSICAL NERVE CENTRES OF HUMAN SYSTEM

The Six Plexuses.	Situation of the plexuses in the body.	Form of elements in plexuses.	The five elements of the plexuses.	The five Organs and senses in the body	No. of petals in the Plexuses	The colours of the five elements	The symbols	Gods of the Elements.	Functions of the Gods	Five mystic letters (in Tamil)
1	2	3	4	5	6	7	8	9	10	11
1. Agnai	Hypothalamus Plexus	Circle	Ether	Ear Sound	3 petals	Light blue	Amirtha-bindu (Celestial ambrosia)	Sadasivam (Manonmani)	Showering Grace	ய Ya
2. Visuddhi	Cervical Plexus	Six pointed Hexagon	Air	Nose Smell	16 petals	Black	Six spots	Maheswaran (Maheswari)	Giving rest	வ Va
3. Anahatam	Cardiac Plexus	Triangle (Upward)	Fire	Eye Sight	Apex (Upward) 12 petals	Red	Swastika	Rudran (Parvati)	Regeneration	சி Si
4. Manipuragam	Epigastric (Navel) Plexus.	Crescent	Water	Mouth Taste	10 petals	White	Lotus flower	Thirumal-Lakshmi	Sustenance	ம Ma
5. Swathistanam	Hypogastic plexus	Square	Earth	Body Touch	6 petals	Golden (Light Green)	Diamond Sword	Brahma-Saraswathi	Creation	ந Na
6. Muladharam	Sacral Plexus.	Triangle (down ward)	—	—	(Apex down-ward) 4 petals	—	—	Kundalini Sakti	Origin	ஓம் Om

letter 'SI'. The element is fire, red in colour and its form Triangle, apex upward containing twelve petals.

5. THE VISUDHI (centre of purity) is the region of the throat (cervical plexus) at the junction of medulla oblongata and the spinal column, the seat of Maheswara. This plexus is related to air, black in colour forming six pointed hexagon with 16 petals.

6. THE AGNA (Wisdom) is situated between the eyebrows (Hypothalamus) bearing the letter 'YA' with three petals. It is the seat of Sadasivam relating to the element, Ether and its colour is light blue.

The ascent of Kundalini Sakti from Muladhara (Base of the trunk centre) through the above plexuses is the first part.

7. There is only one step more that the Kundalini should ascend. It is from the centre of the eyebrows—Hypo thalamus that the Sakti should ascend to the centre of cerebrum which is described as a beautiful structure of a thousand petaled Lotus. At the central point of this lotus encircled by forty three Triangles is a place of lustre known as Chandra Mandalam (Celestial Ambrosia). Here ends the journey of Kundalini being the final goal after ascending the six centres. As the Union of Sakti and Siva takes place here, the aspirant now enjoys the heavenly bliss (Sivananda bodham). No sooner the drops of nectar begin to fall into his blood stream, than the ageing process in the cells is averted and onger life is then assured.

THE IMPORTANCE OF PHYSICAL POSTURES (ASANAS)

Asana means physical posture of the body that assists in regulating discipline in the Respiratory system (Pranayamam). Tirumular defines asanas only in outline. Asana is the preliminary step for the practice of Yoga. Asanas are generally practised to strengthen the psycho-physical nerve centres to keep the body free from all impurities and diseases and to secure concentration of mind. One hundred and eight kinds of postures are listed of which eight are more important, according to Tirumular:— Padmasanam; Simmadhasanam; Gomukasanam; Veerasanam; Kesariasanam; Pattirasanam; Kuktasanam and Sukasanam. (Vide Tirumantiram 558 to 563)

SCIENCE OF BREATHING

Pranayamam is the science of breathing. This is the first Physical act of all human beings born in this world. The human mechanism is set in motion ever since its birth on earth from its first breath of childhood till it breathes its last in the death bed. But Siddhars do not want man to breath his last so soon as that of animals. God has endowed man with intelligence to live long, to attain perfection in life (Kaya Siddhi). Siddhas say that an intelligent control over our breathing will prolong life by increasing our stamina. The practice of right way of breathing in Siddhar's science of longevity is known as practise of "Vasi". 'Vasi' in Tamil means 'breathing'. If you repeat the word 'Vasi' several times, it will resound as 'Siva Siva'......If its secret, as revealed by Guru (Spiritual Master), could be realised and acquired

by the habit of correct breathing, one will soon find in himself a change for better health and happiness free from diseases.

THE CONTROL OF BREATHING AND LONGEVITY

Siddha's medical science includes subjects like philosophy, psychology, Astronomy, Astrology etc. There are several treatises in Tamil known as "Siddhar Tatwa Katalai" which enumerate 96 different constituent principles in Nature. In the constitution of the human body, these 96 principles are found, intimately connected with one another. It is not appropriate to deal with those subjects in detail here; but one must know atleast an outline of some of these principles in order to learn how they are closely linked with the control of breathing for long life.

The Siddha system says the human body-both the physical and the subtle-is made up of 72,000 veins and nerves and 7 vital nerve centres (Chakras) along the route of the spinal cord, the three important regions being Sun, Moon and Fire, the 10 vital airs (Prana) and 10 vital nerves (Nadis). Out of the ten vital nerves (Nadis) the first three namely Idakalai (Moon) Pingalai (Sun) and Suzhumunai (Spinal) play an important role in the technique and prolongation of life.

Breathing is a normal course in life under involuntary control; it is automatically going on whether or not we think about it; but Siddhars maintain that voluntary control of breathing is possible to a certain extent and that it will lead us to prolong our life span. The process of respiration in which oxygen is inhaled into the living cells and carbon-dioxide is exhaled from them is a fundamental phenomenon of life which is universally

present in every type of living organism. The respiratory centre that regulates rythmic muscular contractions concerned with breathing is known as Medulla. Respiration is a continuous feature for oxygen supply and life is not possible without sufficient quantity of oxygen. By deep breathing, we draw the energy from the universal reservoir of life. Accordingly, each individual cell maintains its respiratory rate for its individual needs. Finally all the living cells depend upon the satisfactory working of respiratory system for their entire needs of energy.

Breathing is a manifestation of vitalising force called 'Pranan'. The air we breathe in is physical air (Sthula air). By exercising control over the physical air inhaled, the subtle air (Prana vayu)is controlled.

Siddhars hold that the subtle air (Prana) begins at the centre of Lalada, passes through the Chitra or Chandra Nadi, jumps into sacral plexus with the sound 'ov' and Navel plexus with the sound 'av' where from it enters into Idakalai and Pingalai nerves with the sound 'Sav' and circles the cerebrum and finally enters into nostrils charging out at a length of 12 inches and with drawing only 8 inches inside at the same time, thus loosing in the process 4 inches. This goes on repeating itself in the act of breathing.

The normal life span of a man, should he be properly employed, would be 120 years. A man's normal act of breathing as prescribed by Siddha science is at the rate of 360 times per Nazhigai (one hour=2½ Nazhigais) and this comes to 21,600 breaths in a day (1 day and night =60 Nazhigais). In other words, it should be 15 breaths a minute and this works out to (24 x 60 x 15) 21,600 breaths day and night. This is the normal rate of breathing of a man to live on this earth upto the age of 120 years.

But every act of breathing takes place at a length of space of 12 inches in the nostril and during its operation, the energy utilised by the body is upto an extent of 8 inches only and the remaining 4 inches is being wasted. It is clear therefore that out of 21,600 total breaths of a human body in a day, only 14,400 breaths are being utilised by the body and the balance of 7,200 breaths go as waste.

It has thus been suggested that during the normal course of operation of breathing human body is not utilizing the full energy (Prana) that is needed for living upto the age of 120 years. A part of the energy that ought to have entered the body is lost in every process of respiration and thereby the normal life span of 120 years is considerably reduced.

Besides, the normal life span of a man is much reduced due to several other causes in life. In the act of eating etc., the force of breathing extends upto 18 inches, in running 42 inches, in sexual enjoyment 50 inches, in sleeping 60 inches and so on. The normal rate of breathing of a modern man may accordingly be calculated upto 61,600 in a day. On account of this, modern man looses much of his energy in excessive breathing and his life span is also considerably reduced. Siddhars maintain that energy is lost during the act of sleeping etc. Arutjothi Ramalinga Swamigal, a Siddha of recent times, also confirms that too much of sleep shortens the life span.

HOW CONTROLLED BREATHING AIDS LIVING 120 YEARS

In order to conserve the energy lost by such activities as mentioned above, Siddhars have developed the science of breathing which helps to assimilate the full energy needed by the body for the purpose of living a life free from decay and diseases. Siddhars like Tirumular are stated to have remained in a state of trance for a great number of years. This is known as suspended animation (Samadhi).

This kind of *esoteric breath is known in Tamil as 'Pranan' which means the assimilation of the Universal energy by the human system. It is inhaled by the system with that of oxygen found in the atmospheric air. It is also found in the Earth we live on, in the water we drink and in the sunlight we need for life. Pranic energy is found in the water, oxygen etc; but it is not the water or oxygen. Pranic energy can penetrate anything where-even the air cannot get in because it is subtler than ether. It is like the dynamic force of electric current and it nurtures every cell in the body. Regulation of breathing therefore enables one to keep his candle flame burning for a sufficiently longer period without burning it too quickly. Life is the manifestation of Prana which is one of the important sources of energy in the universe.

Arut Jothi Ramalinga Swamigal says that during the early hours in the morning before sun rise a gentle breeze blows for a few minutes without which life is not possible in this world. He calls this breeze as celestial Ambrosia

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* 'பிராணன் மனத்தொடும் பேரா தடக்கிப்
பிராணன் இருக்கில் பிறப்பிறப் பில்லை'
'வளியினை வாங்கி வயத்தில் அடக்கில்
பளிங் கொத்துக் காயம் பழக்கினும் பிஞ்சாம்" — Tirumantiram

(Amirdha) which flows from the universal reservoir of life released by God to recuperate life in the world.

The arrest of the movements of inhalation (Purakam-Idakalai) and expiration (Resakam-Pingalai) is known as Pranayamam. That is possible after Asanas have been perfected. The arrest or the suspension of the respiration is called 'Kumbhakam' (Suzhumunai). Pranayamam is a yogic exercise and is of great importance to arrest the onset of early senelity in life.

Respiration should be rhythmical. It is obtained according to Tirumulur by harmonizing the three movements: *inhalation through left nostril - 16 mattirais (Purakam) retention of the inhaled air to the extent of 64 mattirais (Kumbhakam) and exhalation through right nostril - 32 mattirais. Only through practice the Siddha yogi will be able to prolong life successfully, for the goal of pranayama is to cease respiration.

> (Mattirai means - a minimum measure of time in Tamil. It indicates " the time taken for the twinkling of an eye ". Approximately Mattirai = 4 seconds)

Tirumular laments in a beautiful stanza † how mankind wastes Prana, the life force and thus shortens the life span. He says: There are two water lifts and seven springs. The elder brother lifts the water up while the younger brother directs it into the fields. If water, instead of entering the fields where seedlings grow, is

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*வாமத்தில் ஈரெட்டு மாத்திரை பூரித்தே
ஏமுற்ற முப்பதிரண்டும் இரே சித்து
காமுற்ற பிங்கலை கண்ணாக இவ்விரண்
டோமத்தால் எட்டெட்டுக் கும்பிக்க உண்மையே —திருமூலர் 573

†ஏற்றம் இரண்டுள ஏழு கிணறுள
மூத்தான் இறைக்க இளையான் மடைமாறப்
பாத்தியிற் பாயாமல் பாழெங்கும் பாய்ந்தது
கூத்தி வளர்த்ததோர் கோழிப்புள்ளாமே —திருமூலர் 2873

wasted, it is just like a hen fed by a prostitute. Similarly if Amirtha (hormone) does not flow into the seven plexuses (fields) where the life force grows, senelity sets in early in cellular organisms of the human system (the hen of a prostitute) and thus the normal life span is reduced to a great extent by the degeneration, diseases etc.

*A whole chapter in Tirumular deals with the subject of the control of Prana which aids man to live 120 years. A systematic study of this subject under the guidance of a Guru, well trained in the technique, is necessary if one desires to achieve mastery over this art.

The total breaths of 21,600 of a human body in a day (24 hours) distributed to the vital needs of the (Siddhar's) seven divisions in the body are as follows :—

1.	Sacral Plexus (Mulatharam)	...	600 breaths
2.	Hypogastric plexus (Swathitanam)	...	6000 ,,
3.	Epigastric (Navel) Plexus (Manipuragam)	...	6000 ,,
4.	Cardiac Plexus (Anahatam)	...	6000 ,,
5.	Cervical Plexus (Visuddhi)	...	1000 ,,
6.	Hypothalamus Plexus (Agnai)	...	1000 ,,
7.	Cerebrum (Nathantham)	...	1000 ,,
			21,600

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*ஏற்றி இறக்கி இருகாலும் பூரிக்கும்
காற்றைப் பிடிக்கும் கணக்கறிவார் இல்லை
காற்றைப் பிடிக்கும் கணக்கறிவாளர்க்குக்
கூற்றை உதைக்கும் குறியது வாமே —திருமூலர் 571

புறப்பட்டுப் புக்குத் திரிகின்ற வாயுவை
நெறிப்பட உள்ளே நின்மல மாக்கினல்
உறுப்புச் சிவக்கும் உரோமம் கறுக்கும்
புறப்பட்டுப் போகான் புரிசடை யோனே —திருமூலர் 575

MODERN EXPLANATION

According to the modern medical science also, the average rate of respiration per minute is about 15 to 20 breaths for an adult; but the idea that certain amount of energy is being wasted during every act of breathing as per Siddha respiratory system seems to be a new one to modern medical concept which is built upon the vast experiments based on the scientific studies for a great number of years on anatomy and physiology of respiratory tract relating to the diffusion of oxygen and carbon-di-oxide extra. Siddha's old theory will hardly be recognised until it is proved by scientific factors.

Modern scientific study shows that a man breathes in and out 12,000 litres of air per day. This is according to the respiratory rate of 18 per minute and respiratory depth at 500 cc. As the inspired air contains only 20% oxygen, the expired air contains only about 16%. It indicates that the oxygen retained by the body is only 4% (480 litres per day) or 350 cc. per minute. Similarly the blood does not utilize all its oxygen to the tissues extra but only 20% of oxygen to the tissues. From this scientific stand point, it is clear there is loss of energy (Prana) during every act of respiration and it confirms the ancient concept of Siddhas.

Supply of oxygen to the cells of the body and rid them of the excess of carbon-di-oxide resulting from oxidation are the main purposes of respiration. It also aids to neutralize the temperature of the body and eliminate the excess water. It is therefore evident that the process of respiration that takes place in the lungs is known as external respiration and the respiration that takes place in the cells that make up the tissues etc. is known as internal respiration. Siddhars' science of

longevity is mainly concerned with internal respiration-not with the passage of oxygen from the alveole of the lungs to the blood but with the spinal cord 'Suzhumuna' and the two nerves namely Idakalai and Pingalai located on either side of the spinal cord. Some interpret these two nerves as left sympathetic and right sympathetic nerves. It is very much doubtful what Siddhars meant by Idakalai and Pingalai.

Breathing under normal conditions according to Siddha system should take place either through the left nostril (Moon) or the right nostril (Sun). The air passage of left nostril is concerned with left sympathetic nerve and the right nostril, with right sympathetic nerve. Some times breathing takes place only in the right nostril and some times only in the left nostril. Why there are two passages in the nose? What is the cause for frequent change-over of breathing from left nostril to right nostril and vice versa? These and other similar questions are well answered in 'Siddhars Sara Nool'' a branch in yoga philosophy. This is also concerned with humoral pathology and the influence of breathing in the left or right nostril indicates the derangement in the system and the time is the determining factor. Moreover, it serves as an astrological bureau as great virtue is attributed to this kind of changes over breathing from sun to moon and vice versa. Those who know the technique of breathing control, will divert the course of breathing to achieve success in life. The more important is to divert the course of breathing to Suzhumunai spinal centre (Fire) that lies between Idakalai-Moon and Pingalai-Sun. The secret of longevity lies in the technique of diverting the breathing to spinal centre when pranic energy will be completely utilized by the body and assure of longer life. Some say that diversion of breathing to spinal cord

is to breath through both the left and right nostrils simultaneously which is said to be the right type of breathing. In short, this is the control of breathing or Pranic energy; control of Prana means control of mind. Control of Prana and mind enables one to control the sperm. This is based on Siddhar's nervous control of respiration, having connections to the brain. A systematic approach should be undertaken by specialists on this subject as it requires an elaborate and separate treatise in the light of modern scientific knowledge.

SIDDHAR'S THEORY ON IMMORTALITY

Tirumantram is one of the important works in Tamil dealing with the science of life. It is the outcome of Tirumular's love and desire that mankind should share the fruits of his valuable experience attained during his Yoga supposed to have been practised for three thousand years. It is divided into nine chapters setting forth the fundamental principles of life. The third chapter consisting of 332 verses deals with the prolongation of life by the control of breathing. This is called in Tamil Yogam, a philosophical term. The author interprets it as 'Immortality', a scientific term given for the first time.

Man's elevation entirely depends upon his mind. His words and deeds depend upon his thoughts. A yogi is one who is truthful in thought, word and deed. His prime duty is therefore to develop his mind which is the seat of his thoughts. His thoughts should always be focussed on his elevation to the highest level, that of unshakable and indestructible Absolute Being who is the Supreme Intelligence. And yoga aids him to abandon the way of life which is governed by ignorance. Yoga assists him in concentration of his mind to attain the

highest object of illumination. Yoga means the union with the Divine.

There are eight stages in yoga practice as enumerated below according to Tirumular's (Stanza No. 534)

1. Abstinence from sinful activities
2. Austerities such as fasting etc.
3. Postures of the body.
4. The control and regulation of breath.
5. Restraining the five senses.
6. Concentration of mind on higher level.
7. Silent and deep meditation.
8. Trance.

According to Siddha science, those who are addicted to *intoxicants, meat eating, indulgence in sex and other such activities are not fit for practising yoga. Those, who, blinded by arrogance and conceit, think that there is no Supreme Intelligence other than themselves have no salvation in life. Moreover, they should refrain from taking common salt, tamarind, sour things, bulbous roots, pulses, etc.

THE PHYSIOLOGICAL AND PSYCHOLOGICAL CHANGES THAT MAY BE OBSERVED IN A PRACTISING YOGI ARE AS FOLLOWS :—

1. The body, like a statue, remains motionless while the mind is in deep meditation.
2. The colour of the skin changes to a lustrous hew.
3. Beautiful golden complexion may be seen in his body.
4. His coccyx gets enlarged.
5. The rising of the serpent power (Kundalini Sakti) from the sacral plexus to the cerebrum is felt.

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* Vide Tirumantiram No. 554

6. Unmindful of surroundings "Samadhi" is attained.
7. Mystical sound is heard.
8. Wonderful scenes are visible.

THE ADVANTAGES DERIVED BY A PRACTISING YOGI ARE AS FOLLOWS :—

1. The Supreme Intelligence manifests itself as Guru and bestows its Grace on the Yogi.
2. Illumination of the mind takes place which results in the purity of mind and clarity of thoughts.
3. Mastery over the sensory organs renders him immune to birth and death.
4. Opening of ambrosial fluid (Amirdha) from psychic gland takes place and renders the Yogi free from hunger, thirst etc.
5. Conquest of old age, disease and death.
6. He is now an immortal Siddha and eight kinds of marvellous powers (Siddhis) are attained by him as the great Siddha Tirumular had.

Yogis and Siddhas who would not be disturbed in their practice of yoga by hunger thirst etc, have recourse to a peculiar method for the secretion of a nectar from the cerebral region through the opening behind the uvula. This is called "Amuridharanai" in Tamil. A chapter containing several stanzas in Tirumantiram refer to this. This is one of the achievements in the yoga practice in which the adept concentrates on the psychic centres and the mystic gland in the hypothalamus regions for obtaining the Amirdha (ambrosial fluid). This Elixir of life will strengthen the human system and make it invulnerable to decay, degeneration, diseases and death. Tirumular says that it is a futile effort to go in

* Vide Tirumantiram No. 845 to 850

search of sacred bathing places when there are several such centres within our own human system. It shows that secretions of hormones from different glands in the body and their importance in life force etc. are not unknown to ancient Siddhas. Moreover, they were even aware of the technique of prolongation of life by way of obtaining a super hormone which is still a great mystery to all modern hormone specialists.

As the soul and the Divine Energy dwell within the physical frame it should not be disregarded with impunity. Freedom of soul is the goal of yogi. Siddhars maintain that the human body is a temple of God and man is a miniature representation of (Paramathma) the Supreme. He is the primordial Light. He is the Supreme Wisdom. He is the Supreme Intelligence. Everything is He. That Supreme Light of wisdom which is invisible to ordinary souls, is visible to yogis and siddhars within themselves at the centre of their eyebrows which would always be their place of concentration. Ganglia of ribes (Agnai chakra) that is situated inside the forehead between the centre of the eyebrows, gets charged with Divine Light which is regarded as the third eye of man by which one will be able to look into his own self and observe functions that take place in a living organism. How is it that one can derive much benefits by the enlightenment of the wisdom Eye-is now the question. In reply to such a pertinent question, Tirumular says *how can a mother explain to her daughter in detail the pleasures derived by her conjugal union. In a similar manner,

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*முகத்திற் கண்கொண்டு காண்கின்ற மூடர்கள்
அகத்திற் கண்கொண்டு காண்பதே ஆனந்தம்
மகட்குத் தாய் தன்மணாளனோ டாடிய
சுகத்தைச் சொல் என்றால் சொல்லுமாறெங்ஙனே

—திருமூலர் 2944

the pleasuers of scenes that one witnesses through his inner eye cannot be explained.

Siddhars have referred to the *centre of the eyebrows in their works in different symbolical names in Tamil such as the place of cosmic dance (Chit sabhai), Supreme seed (Laladam Vindu), Wisdom (Arivu) Bridge (Palam), Tri-light (Muchudar), State of void (Muppazh), Third Eye (Nettrikan), Mount Meru, Primeval cause (Mulam), River of fire (Nerupparu) etc.

There are three more names which are considered important in relation to the immortality of man. The attributes of the immortality are † "Saka-kal" "Vekathalai" and 'Poka punal" which means the undying air (Vayu) the unburnable Ether (Akasa) and fire (Agni) each operating in the cervical, hypothalamus and cardiac plexuses respectively. Out of the five elements of nature, the function of the fire in the heart, air in the respiratory system and ether in the cerebrum goes on unceasingly until such time that the normal functions of these are interrupted due to malnutrition, undesirable activities against natural laws and accumulation of wastage in the body.

The Kaya Kalpa methods enumerated by Siddhars are therefore first to eliminate the accumulation of

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*நாட்டமிரண்டும் நடுமூக்கில் வைத்திடில்
வாட்டமுமில்லை மனைக்கும் அழிவில்லை —திருமூலர் 604
நெற்றிக்கு நேரே புருவத் திடைவெளி
உற்றுற்றுப் பார்க்க ஒளிவிடு மந்திரம்
பற்றுக்குப் பற்றாய்ப் பரம னிருந்திடம்
சிற்றம் பலமென்று தேர்ந்துகொண் டேனே.—திருமூலர் 2770

† சாகாக்கல்வி (சாகாக்கால் — வேகாத்தலை—போகாப்புனல்
வளியினை வாங்கி வயத்தில் அடக்கில்
பளிங்கொத்துக் காயம் பழுக்கினும் பிஞ்சாம் திருமூலர்—569

wastage in the system and then rejuvenate the degenerated organisms and to make them invulnerable to death, all through the control of breathing. A proverb *in Tamil says: "There will not be human body without the control of breathing". The knowledge of immortal fire, air and ether in the three centres of human system brings deliverance from death. They who know that become immortal.

Arutjothi Ramalinga Adigal says that this science of breathing that leads to immortality, as enunciated by Siddhas, is not known in any other part of the world or in any other language. This has been referred to only in Siddha medical Science and that too in Tamil. This new theory is therefore placed before the modern medical world for investigation.

This should form the basis of all the sciences. The most important is the knowledge of our own inner secrets which help towards the longevity of man. The whole secret of immortality centres round the control of breathing as envisaged by Siddhas and which makes the adept free from hunger and thirst for a great number of years. It is really astonishing to know that the inner mechanism of man is capable of working without food and water, but with the aid of only one element †'breathing air', the battery in human mechanism.

This is said to be vayu or undying air that is capable of kindling the fire and ether in the body and transform it immortal.

The Siddha kalpa science says that there are five important glands that secrete Amirdha (Nectar) which is capable of rejuvenating the system. They are situated

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* 'வாசி விட்டால் யோகம் போச்சு'

† Vide Tirumantiram 571

at the following centres and each has a different taste.

1. Underneath the tongue—Like that of spring water.
2. Above the tonsil—Like that of a syrup.
3. Tip of the nostril—Like that of a thick syrup.
4. Centre of the forehead—Like that a condensed syrup.
5. (Location not known) superior kind of a sweet nectar in the form of solid ice.

Of the five mentioned above the last one is the most important. One who has the virtue of tapping the ambrosia mentioned in item 4 and 5 will attain immortality.

The relation between the fire, kindled by the ascent of Kundalini through the plexuses and 'the inner heat' needs some emphasis here. Its awakening and its journey through the centres are brought about by a technique whose essential task is that of arresting respiration. The adept further endeavours to keep the Kundalini in Suzhumunai and to make it rise to the top of the head, that being its final goal where it is represented in the form of a thousand petaled lotus. The abundant salival secretion produced in this process of obstructing the cavum by turning the tongue back and inserting the tip of it into the throat is expounded as celestial ambrosia (amirdha) which is capable of rejuvenating the entire system. The underlying secret being the necessity of achieving simultaneous *immobility of breath (Prana) thought (mind), and sperm. Siddhars say that if the sperm (Vindu) is thus mobilised and retained in the body, there is no fear of death. Siddhars hold that vindu (sperm) is the very seed of our life, the source of vital energy and its preservation leads one to prolong the life

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* பிராணன் மனத்தொடும் போரா தடக்கிப்
பிராணன் இருக்கில் பிறப்பிறப்பில்லை —திருமூலர் 567

span and attain salvation. On the other hand weak, sterile and inconsistency of the sperm will shorten the life. The power of resistance of such men is diminished and his life will always be miserable due to nervous debility and other degenerated diseases. Excessive sexual indulgence defying the natural law also renders one vulnerable to diseases and he cannot have a happy and longer life.

The loss of (Vindu) sperm spells death and its preservation, life. All the Siddha texts relating to kalpa treatment insist on a natural balance between the science of breath, psycho mental control and sperm virility. So long as the prana retains the body intact, the inner fire of life does not extinguish. The adept should, therefore control the prana and retain immobility. As the vindu (sperm) is weakened and ejaculated, the control of mind and prana is also automatically weakened.

What is the test that one has achieved satisfactory results in Kalpa treatment? Among many other things, the most important one is that he should retain his vital fluid (sperm) within himself sufficiently for a longer duration even at the time of conjugal union. It is seen then that the Vindu (sperm) is dependant on the prana (breath) which has control over Chitta (mind and thought). The Vindu is also homologized to thought (mind).

Finally there seems to be a fundamental link between the control of these three planes namely (Prana-Breath) (Vindu-Sperm) and (Chittta-Mind)-(Air, Ether and Fire) and immortality. Letting loose the bondage (movement) of these three leads to death. Immobility alone ensures immortality. Siddhas therefore refer to these three elements. Air, Ether and Fire as * "Immortal Trinity " in the wonderful human body, which never faces natural

* Vide Tirumantiram No. 1950

death. Immortals as these are, the control of the breath, the sperm and the mind play an important role as the inner homological and vital life line of human mechanism.

Siddha Kayakalpa methods aid to immobilize the vital fluid of the body. This kind of knowledge may lead one to find out a cure for cancer and cardio vascular diseases etc. However it requires a separate treatise to deal with the entire subject of the science of breathing etc. as enunciated by Siddhas in their ancient medical works. As a matter of curiosity, some of the salient features of Kalpa methods are interpreted in this book for the first time from the old unpublished manuscripts written in a language deliberately with secret symbolic and ambiguous words so that those who are interested in this subject may further develop it according to their nature of investigation. It is true that many books have been written in India and abroad by western scholars on yoga but it is certain that they have not touched the subject of Kaya kalpa with correct interpretations. Most of these books are dealing with Asanas (Yoga Asanas) - (Physical Culture) in detail which are only the preliminary steps; however the practice of Asanas would do some good for the body.

It is but natural that the readers may raise several questions on the integrity of Kaya kalpa through yoga practice. Siddhars say that yoga is an applied science founded on solid ground from time immemorial. Is it possible that every one can practice yoga with success? or else both the teacher and the disciple will fall into the pit, as the blind led by the blind. The answer is this. As Dr. Alexis Carrel has pointed out in his book entitled, 'Man, the Unknown' that in these days of gross materialism, man is degenerated morally and mentally; he has infringed the natural laws and he has thus committed

great sin, a sin that is always punished'. He is unfit for spiritual contemplation and his intellectual faculty is governed by ignorance. Under these circumstances, the climate, in these days of luxury and abundant vices, may not be conducive to practice yoga by all. However, there are of course several kinds of yogas and here this book is concerned only with Kalpa yoga for longer life as propounded by the Siddhas. The pursuit of Kalpa yoga, according to the rules laid down in the texts may be undertaken only after it has been investigated on modern scientific lines.

As for the biological theory: "The fittest will survive", only the right type of person can practice Yoga if he has such aptitude for it; but he should pray and wait for until such time to get a Guru to initiate him. Tirumular says that the Guru is none other than the Lord of the Universe. But we find in these days fradulent Yogis, Sadhus, Swamijis and Fakirs moving in high society in many parts of the country and cheating the public. They are hypocrites and good for nothing. Tirumular says that such pretenders are like dogs barking, under the scaffold, waiting for the corpse to fall down. Therefore one should be careful not to fall a victim to the traps laid down by these charlatans.

Tirumular further says that no one gets any benefit in the garb of a priest as he thus degrades himself by his false pretensions. Genuine priests are sometimes mistaken on account of these fradulent pretenders. Tirumular further adds that genuine Yogi is dead although he has a body that is fully alive. He does not see although he has eyes. His disposition is of absolute detachment.*

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* Vide Tirumantiram No. 1937

Such a genuine Yogi, is one who is capable of getting Amirdha from the amazing gland at plexus No. 6 and who lives in this world without any other food or water as mentioned earlier in this chapter. Moreover, he would be in deep contemplation without any diet for a great number of years, as Tirumular did.

It may be very hard for modern medical men, biochemists, Gerontologists and other scientists to accept the theory of rejuvenation and immortality. A great number of books have been written in the West on the problem of ageing, Tissue culture, Histology, Metabolism, and glands etc. As a result of their investigations they feel that rejuvenation of a human being is like an endeavour to make a river flow backwards. The mere use of the word Rejuvenation itself is highly pedantic to them on account of their scepticism on the subject.

It may also be a subject of ridicule in India and abroad to modern scientists who are neither interested in it nor fully conversant with the mystic technique adapted by Siddhas in antiquity. However, the greatest of the Siddhar Tirumular and his followers regarded rejuvenation of human beings as practicable provided they had the capacity to undergo such rigorous courses as prescribed in Kalpa works.

Now the specialists engaged in research on the problem of ageing who are sceptical of immortality etc. may have some doubts on reading this book as to the qualifications of a genuine Yogi described by Tirumular and ask a series of pertinent questions.

Is there anyone in India at present to translate in action the qualifications of a genuine Yogi who is dead and in a state of absolute detachment though possessing a body–a body that lives only on amirtha (ambrosia) secreted from his amazing gland but not with food or

water for a great number of years as was done and described by Tirumular in his classic work 'Tirumantiram'?

The answer is not a negative one. It is said there are a number of such practising Yogis in Mount Kailas (Himalayas) and other Hill regions. As they do not desire to be disturbed by undeserving rustic people, they seem to have selected inaccessible dense forests in hill regions. Fortunately we have one Yogi at present at Mummidivaram, a village on the banks of the river Godavari in Andhra State, who can be an example to the modern medical world. He is popularly known as Bala Yogi (Bala means young) because he commenced his Yoga at the tender age of sixteen in the year 1946. He woke up once in a year on an auspicious day of 'Mahasivarathri'. He has continued the practice of yoga from the year 1946 till today, without having the slightest feelings of hunger or thirst during this period of more than 16 years. It is really a remarkable achievement of a young but a genuine yogi of our day. An extract from the book-let on 'Sri Balayogi' published by the committee of Sri Balayogi Ashram in the year 1951 is given in the next Chapter which will be of great interest to the reader.

THE LIFE-SKETCH OF MODERN YOGI AT MUMMIDIVARAM

Sri. Balayogi was born on 23rd October 1930 in Mummidivaram, a village in the East Godavari District. He is the third son of his parents, Gangiah and Venkamma. His father is a poor Harijan owning no property except a thatched cottage in the Harijan quarters of the village. He lost his mother when he was only three years old. As he was born on the sacred day of 'Subbarayudu Shasti' the yogi was named Subbarayudu by his parents.

He was never put to school but he spent his boyhood, by helping his father as a cow-herd boy. His love for the dumb animals was great and he some times wept for them but the boy spent his time in a contemplative mood.

As days passed by, his spiritual mind took a more definite and powerful turn. His struggle between his inner feelings and the life he saw around reached at times such a climax that he some times attempted to end his life. One day he got in to the fields and remained in meditation for three days. His father searched for him in several places and at last found him sitting in the midst of hemp crop; his whole body was covered with ants. His father removed him to his house against his will. On such occassions he said he never used to feel hunger or thirst.

About a year passed in this way. On June 21st, 1946, when the annual festival of the village Goddess was celebrated, he obtained a picture of the Sage Narada. He obtained a sort of divine inspiration.

During this time he had no inclination to sleep and he was in deep contemplation both day and night. After a few days, he removed himself again to a neighbouring place and continued his meditation. During those days, he was taking his daily bath in the irrigation channel nearby and was taking small quantities of milk. But after a month, he gave up all these and attained complete control over his mind, and he had no physical wants to satisfy. Not having been able to understand the development of his boy's mind, his father got worried about his condition. He even sought the help of medical men and mystic men to ward off the evil effects to which he thought his boy was subjected to. The boy continued his meditation unmindful of the sun or the rain.

The place became now a holy spot. On coming to know about Sri Balayogi, people of all castes and creeds used to gather in large crowds for his Darshan, but he used to continue his Tapas (meditation) undisturbed, unmindful of the surroundings, without opening his eyes, without speaking to anybody and without changing his Padmasana posture. After a time, a cottage was erected to give him protection from the sun and rain.

He remained in this state till 6th Feb. 1949. During this time, his complexion which was once dark, turned into bright colour. His appearance was always fresh and healthy inspite of the fact that he remained without food or bath. He spent about 2 years and 8 months in this sort of meditation.

On the 16th Feb. 1949 Sri. Satyaraju and Sri. G. Krishnamurti, Sub Judge, Rajmundry visited the Mandir, when the Yogi held discussions with them on spiritual matters. He explained that this was his last birth, that he was engaged in an intense prayer, that he would reach his goal within a short time and that he might be allowed to enjoy peace, without any outside disturbance, by keeping the doors of the Mandir closed. He, however, agreed to give his Darshan to the devotees for one day in the year, from morning till mid-night (i. e. on the day following Mahasivaratri.)

He also warned them that the doors of the Mandir should never be opened forcibly on any day, when the doors do not open for themselves.

Sri Balayogi always emphasized that he preferred to be left to himself undisturbed, so that he may concentrate or continue his Tapas. He is not inclined to preach to people about God, much less to exhibit any supernatural powers or otherwise impress people about his greatness.

Whether the doors found open or not, it was always given to the visiting devotees to enjoy a sweet smell resembling that of burning scented sticks of sandal or camphor or of sweet flowers which emanates from the Mandir, though none of these things are really kept there. At times, some bright lights were seen in the room.

This continued closure of the Mandir also created suspicion in the public mind who complained to the local officers about the attitude of the organisers and Sri Satyaraju in locking the doors. On 31st July 1949, the local police sent a special report to the District Collector * about the commotion and unrest created in the village due to locking up of the doors of the Mandir. It was also reported that the Yogi appeared to his father Gangiah in a dream and told him that the doors would be opened if the Collector visited the place, when he would also communicate something to him. On the 1st August 1949 the Dt. Collector visited the place, when Sri Satyaraju and several others were present. After they waited for sometime, the doors opened for themselves. The Collector walked into the room with Sri Satyaraju and local police Sub-Inspector and found the Yogi sitting in his Sukhasanam posture; ten minutes later, the Yogi unlocked his hands, opened his eyes, and explained by signs to the Collector that the doors were closed at his instance and that nobody need be bothered about it. He also desired that the Collector might inform the public about it. After this, the Mandir was again closed and locked and the public who were there, had Darshan of the Yogi and dispersed.

On the 27th October 1949 Mummidivaram was visited by a severe cyclone. Several houses collapsed and

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*Mr. D. Balasundaram, I. A. S. Madras (Retired)

trees uprooted. But the Mandir which was not a strong construction, remained without any danger and the Yogi continued his penance unmindful of the violent gale.

Thus Sri Balayogi is continuing his penance in the same manner at Mummidivaram and it is not possible for any one to say what will happen hereafter.

Let us now compare this young yogi of to-day with the greatest Yogi Tirumular of ancient times. That Tirumular once in a year woke up from his deep contemplation is still a matter of great doubt to many. Similarly the Balayogi in our days wakes up once in a year which may answer the sceptics.

The mourning sight of the cows struck a sympathetic chord in the sage Tirumular, five thousand years ago while the young Yogi of our day, as a cow-herd boy wept for the dumb and mute animals. Tirumular was a shepherd on the banks of the river Cauvery. Similarly the young Yogi was a cowherd boy on the banks of the river Godavari. Tirumular realised that it was Almighty's will that he should fulfil His purpose as a shepherd. The young yogi of Mummidivaram, as initiated by the Supreme Lord of the Universe, fell in deep contemplation at the prime of his life as shepherd. How did it come to pass that the young Yogi was given the form of a shepherd again in the lower rung of the social ladder to expound the great truth on Yoga? The answer is not far to seek. It is perhaps only the manifestation of the Supreme Master again to teach a lesson to false prophets, imposters, conceited and arrogant priests and persons of sceptical mind.

A study on the practice of yoga in the light of a living yogi will prove beyond doubt that Tirumantram written by Tirumular was not based on assumptions or any dogmatic theories.

THE IMMORTAL TRINITY IN A PRACTISING YOGI

The tradition of Yoga of the great Siddha Tirumular of the ancient times is continued even today in India and it confims the belief in immortality. One may wish that it should be continued for ever in the years to come as a living faith. What a striking similarity of these two great exponents of Yoga who existed far separated in a period of five thousand years. Balayogi cares little for the miraculous powers (Siddhis) as did the Siddhas in ancient times; but there is no greater miracle than the one defying the laws of nature, which is the conquest of Death. No philosophy is better than the applied science of life that this young Yogi is practising; no tissue Culture better than the immortal tissue that is being self nourished in this young siddha for the past sixteen years without any kind of diet; no rejuvenation better than the ambrosia secreted from the amazing mystic gland of this Yogi to make him immortal.

That a physical frame locked up in a room continues to live on without any kind of diet for the past sixteen years is indeed a marvellous achievement and a challenge to modern medical science. He is free from any disease because he is under the care of Dr. SUPREME. It is therefore regarded that a mere sight of this young but great Yogi of today is itself a great blessing. No wonder that several millions of devotees await once in a year on the day following Maha Sivarathri to have his Dharshan at Mummidivaram. At the time this book was written, the author approached Shri. D. Balasundaram, I.A.S., (Retd)who is the chairman of the committee of Sri. Balayogi Ashram. He is the one who is closely connected with this young Yogi from the inception of his yoga practice. He was then

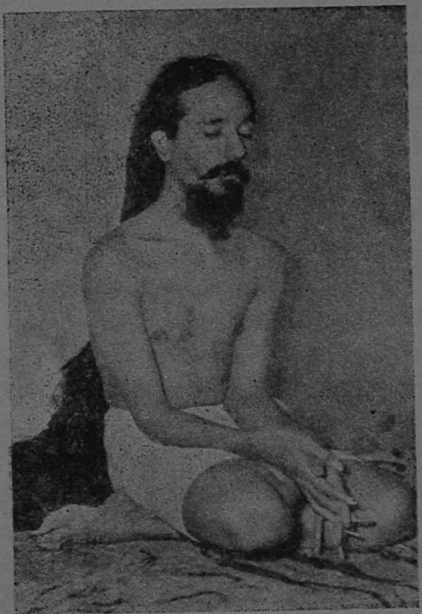
the District Collector of Godhavari in the year 1949. He was very kind to lead the author to that sacred place to have the darshan of this great Yogi, and obtain his bles-



A Photograph of the young Bala yogi of Mummidivaram taken in 1946 at the age of 16 at the time of commencement of yoga.

sings, on 3rd February 1963 along with high officials like Mr. Nambiar, Inspector General of Police of Andhra

State, at the time of the Special committee meeting held at Mummidivaram. It is with great reverence and devotion the author approached the Yogi as did some of the great devotees, not to mention the physicians of Govt. Medical Colleges of those parts. A mere sight of the Yogi must strike a chord in the heart of a medical man who



A Photograph of the young Bala yogi of Mummidivaram taken in 1962 at the age of 32.

pauses to think of his amazing mystic gland that secretes the amirtha-the Elixir of life. And the Amirtha as stated earlier, is dependant upon the hormonious working of the Immortal Trinity, the air, the ether and the fire which, according to siddhas represent the body's inner

homological vital life line–the control of breath, the sperms and the mind respectively.

A photograph of the young Yogi taken in 1946 at the age of 16 at the time of the commencement of yoga and another taken (after 16 years) in 1962 at the age of 32 are reproduced in this book. A comparative study of these two photographs of the Yogi shows clearly the growth of the body according to his age with beard, nails in fingers and legs etc.

The author read with interest in The Readers's Digest (Nov. 1960) an article "Seven reasons why a scientist believes in God" adapted from the book entitled 'Man does not stand alone' by A. Cressy Morrison, Former President of the New York Academy of Sciences. The new phenomena of life of the young Yogi inspires us, with awe and wonder and is another proof of the handiwork of an Intelligent Creator.

LIFE GOES ON WITHOUT FOOD

Life goes on in a genuine yogi without food. What is then his fuel? The air that he breathes is the only fuel. It has already been explained that in yoga practice, a Super gland is at work to secrete Amirdha-a super hormone that nurtures the yogi indefinitely. It is the nectar that makes the adept perfectly alright and assures longer life. 'How is then to tap this amazing psychic gland'? is now the problem. It is the mystic feat that can only be performed by a genuine yogi.

Now some friends object the inclusion in this book of the subject of yoga and rather advise not to mix philosophical and complicated issues. They want the book to be rather more scientific by deleting the old dogmatic theories such as mystic gland etc. But this is

based not only on the assumption of old text books. It is also embellished with some facts with which we are not familiar. Therefore we could not set aside it as baseless until we endeavour to find out the truth. How can we ignore the mystic gland when we actually see a human frame where life goes on for the past sixteen years without the feeling of hunger. The anatomy of a living person is more important than that of a dead.

HORMONES AND THE PROBLEM OF AGING

The activities of the several glands were not unknown to ancient Siddhas.* Tirumular refers to the vital role played by certain glands of the body in the science of longevity (vide Tirumantiram). But the effective functioning of these glands seems to be associated with the control of breathing. Modern studies show that the digestive fluids are secreted by salivary, gastric and intestinal glands, the pancreas and the liver. But a change in salivary gland etc has been noticed in old age and that the flow of saliva is also diminished. Dr. E. V. Cowdry says that on the basis of the decline of salivary and gastric secretion one would predict that pancreatic secretion also declines with age. The products of Endocrine or ductless glands are known as hormones which are

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* மலையார் சிரத்திடை வானீ ரருவி
நிலையாரப் பாயும் நெடுநாடி யூடுபோய் —திருமூலர் 589
ஈராறு கால் கொண் டெழுந்த புரவியைப்
பேராமற் கட்டிப் பெரிதுண வல்லிரேல்
நீராயிரமும் நிலமாயிரத் தாண்டும்
பேராது காயம் பிரான் நந்தி ஆணையே —திருமூலர் 722
உடலிற் கிடந்த உறுதிக் குடிநீர்க்
கடலிற் சிறு கிணற் றேற்றமிட் டாலொக்கும்
உடலிலொ ருவழி யொன்றுக் கிறைக்கில்
நடலைப் படாதுயிர் நாடலுமாமே —திருமூலர் 845

regarded as paramount in regulating the metabolism of the body and in their secretions directly into blood stream and other tissues. The amazing endocrine glands are the pituitary, the thyroid, the parathyroid, the thymus, the suprarenal and the pancreas extra. Modern researches show that there are striking changes with the old age in the morphology of mitchondria in parts of kidney, pancreas, liver, pituitary and other principal endocrine organs. These were described in some detail by Cooper (1925) in her book who said considerable changes that occured in the reproductive system with age are to be regarded as the most important factor in this regard. (Vide Modern Trends in Geriatrics-Edited by William Hobson.)

The change in sexual function is associated with alterations in the functions of the steroid hormones. Alterations in steroid metabolism are also apparent with the onset of senelity. Alterations in protein and mineral metabolism are also associated with the fundamental changes characteristic of the aging process. The gradual loss of functioning protoplasm in various tissues and organs is one of the characteristics of aging man. Various studies show that rates in basal oxygen consumption and cerebral blood flow decline considerably in the process of aging. A notable decline in the effective functioning of the master gland pituitary has also been claimed as a major factor concerned with aging process. In short alterations in various hypo functional states of some of the endocrine organs are regarded as fundamental factor in the aging process. Moreover, the slow accumulation of collagenous proteins fat fibrin in the tissues of aged and the gradual increase in polymerization of the extra cellular structural compounds seem to be inhibitory resulting in the onset of early senelity in man. An increased amount of calcium has also been found in old

human organs like brain, arteries elastic tissues extra. Therefore the aging of cells in different organisms may be due to various intrinsic factors and that the conclusion of all the research workers is that aging is a complex phenomenon which in metazoa appears to result from a series of processes which take place simultaneously throughout the body. It may be true therefore that the senescence is due to wear and tear of tissues, nervous system extra resulting in the accumulation of metabolic ashes.

No wonder that in recent times, the hormone therapy has revolutionized the modern medical world and the hormone specialists have produced a great number of extracts of hormones of different types to cure several kinds of maladies relating to growth, under-development nutritional stimulant extra but no hormone seems to be found effective to arrest the early onset of senility in cells of different kinds in the body. There is still a long way to find out a hormone that is capable of prolonging the life span.

THE DISCOVERY OF LONGEVITY HORMONE (S L H A)

A study on Siddha psycho-physical centres in the light of modern scientific knowledge on hormones enables the author to a firm belief that there must be a Longevity hormone in the cerebrum itself closely associated with the amazing gland pituitary. The author believes that its location may be somewhere in the region of hypothalamus.

The hypothalamus is situated below the thalamus and under the control of thalamus and higher autonomic centres of the cortex. Studies show that carbohydrate

and fat metabolism are also regulated through the hypothalamus. There is also reason to believe that there may be a centre here for controlling emotional states and sleep and in changes in the state of consciousness and in maintaining the internal temperature of the body. Hypothalamus is also associated with appetite control and genital functions. It is also said to be the centre for antidiuretic hormone known as ADH.

The technique of tapping the super gland to get Amirdha was known only to ancient Siddhas. Until now the author was not in a position to prove it to the modern scientific world based on his studies in the ancient works of Siddhas. Now the author finds the effective functioning of Longevity hormone (Amirdha) in the modern young yogi of Mummidivaram to show as a valuable proof. In short, the scope of Kalpa treatment envisages every aspect of the problem associated with ageing although it involves a composite of facts, very complex observations and hypothesis.

The views of hormone specialists on the new special kind of gland that is at work inside the hypothalamus (Ganglia) region between the eye brows were sought by the author. It is well established that of all the glands the pituitary gland situated at the base of the brain is the master gland controlling the sexual development and other allied complicated maladies. But pituitary extracts have proved to be of little use in the problem of arresting the aging process.

Therefore the mystic gland that is wrapped up in obscurity seem to be quite different from pituitary. It may be named as 'Siddha Longevity hormone Amirtha.' (S L H A) No thought of this mystic gland had ever occured in the minds of hormone specialists in the past. The author propounds his theory of Longevity hormone in this

treatise for the first time to modern medical world according to his research work on kalpa yoga interpreting it in a new but scientific approach with some facts although some of his colleagues discouraged him but fortunately it gives the author great pleasure to know that there is one doctor in the West who has come to believe in the working of the super hormone : ' Siddhamirtham " Similary there may be many amongst the scientists to hold the same view : but so far no reference to this has been made in modern medical works execept in a book 'Man against Aging ' written by Dr. Robert S de Ropp -London (1961). It may be of interest to know his view on this mystic gland. He says:

" It is possible that even the pituitary is not really the dominant gland of the body. Its activities are ruled by a region at the base of the brain to which it is connected and which is known as the hypothalamus. Here, in the hypothalamus, the processes take place which govern much of the man's instinctive and emotional life. ....Modern research suggests also that here there may be produced a super hormone, regulating the production even of the master hormones of the pituitary. It may well be that further research on this shadowy almost inaccessible region of the brain will implicate it also in the aging process".

Now therefore the super hormone 'Siddhamirtham' is really the food for thought for modern investigators. It is therefore the fundamental duty of all those engaged in the research work of aging problem to go ahead in the pursuit of the study of the most vital hormone from now on.

DIET IN THE SCIENCE OF LONGER LIFE

Diet, according to Siddha system, should play a vital role in the maintenance of the three humors and the health of the body depends upon the normal functioning of the humors. Siddhars Materia Medica-the vegetable and mineral origin-is built upon their vast experience on the humoral pathology. Man does not live on what he eats but rather on what he digests. The body is nourished by nutrient fluid and the quality of this nutrient fluid depends upon the quality of the food.

Moderation, says Tirumular, in diet ensures many* an advantage in life and that it leads to prolongation of life by way of reducing excess fatty substances in the body. Tirukural, the Tamil classic, also devotes a whole chapter to medicine. In this it lays emphasis that the secret of longer life is to eat with moderation. It says:—

1. The learned physician says that excessive or deficient food upsets the three humors in the body and that causes disease.
2. There shall be no need for medicine if one eats with appetite.
3. When feeling very hungry, let there be due measure and moderation in eating: and that leads to longer life.
4. When you feel the hunger after what you ate had been fully digested eat such wholesome food as will not upset the evenness of the three humors.
5. No disease attacks the person who eats in due measure and moderation according to the laws of

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* அண்டம் சுருங்கில் அதற்கோ ரழிவில்லை
பிண்டம் சுருங்கில் பிராணன் நிலைபெறும்
உண்டி சுருங்கில் உபாயம் பலஉள —திருமூலர்–735

health; Eat, therefore, such kinds of food as suiteth the three humors of your body.

6. Perpetual enjoyment of health exists in a man who is moderate in eating; perpetual trouble of illness dwells in a man who swallows up food excessively as a beast.
7. No limit to the sickness of a man who eats the incompatible food immoderately paying no attention to time and the calorific value factors etc.

These are golden rules founded on the sound principle of proper diet for the longer life of man as pronounced by ancient Theraiyar and other Siddhars. This ancient concept is fully confirmed by modern research on nutrition and metabolism. In his book on 'Man against aging' Dr. Robert S. de. Ropp (London 1961) says: "In general, 'hunger is the best sauce' and is the only reliable indicator that the body needs more fuel. If genuine hunger is allowed to develop before food is taken , there will be little danger of excessive intake. The man for whom eating is one of life's major pleasures will always lead to overeat, being guided not by hunger but by false appetite. For such a one there is no simple remedy. He must weigh the pleasures of excessive eating against the discomforts of being overweight and the probability of a shortened life span".

Dr. Paul Dudley White, an American heart specialist says that "two important elements in the rise of heart cases were too rich a diet and lack of exercise". Dr. Henry C. Sherman a specialist in diet who has written a great number of books on chemistry of food, nutrition and metabolism etc. has emphasized the advantages of balanced diet and its important role in the maintance of good health of man. In short, incompatible and

artificial food habits bring forth all kinds of maladies and leads to the formation of excess fatty substances such as cholestrol in the blood stream and other organs resulting in coronary heart diseases etc.

It has been universally agreed by all dietarians that moderation in diet is a sound principle which helps to build up a healthier happier and longer life.

PART III

THE FUNDAMENTAL PRINCIPLES OF KALPA SYSTEM OF MEDICINE

So far as is known the Siddha system of medicine is regarded as the most unique system especially in the preparation of Kalpa drugs. One may wonder what is the remarkable thing in the Siddha system that is capable of curing many chronic and degenerative diseases. It may surprise one to know that the fundamental principles of Siddha system are not to be found in any other medical systems of the world.

Siddhars knowledge of minerals, metals and plants and the suitable combination of these things in the processing and the preparation of medicine according to the classification of five elements of nature, was of a very high order as can be gleaned from the lines of the ancient Siddha medical works. Their knowledge about poisons was also very comprehensive as can be seen from the descriptions of the properties of the poisons in the siddha Materia medica. These poisons are divided into two kinds – natural and synthetic, each of which is subdivided

further into 32 numbers making up a total of 64 varieties. There are different kinds of manufacturing processes mentioned like calcination of metals and minerals, extracts and essences from minerals, calcinated powders like red oxide, preparation of caustic alkali from the plants etc. with a high potency. The process of distilling several kinds of acids in Siddha system is regarded as the most important one in using them as powerful solvents. In the process of manufacturing pharmaceuticals, according to Siddha methods, one must have a comprehensive knowledge of the several classifications of the drugs as regards their character and the five elements of the nature and their further classification into friendly and unfriendly drugs in theory as well as in practice so as to achieve successful results. There is no denying the fact that the fundamental principle underlying the process of calcination of the metals and the minerals successfully eliminating their evil effects but not loosing at the same time their beneficial ones is a great secret; but the difficulty is that one has to learn the secret of manufacturing the Siddhic medicines from a learned and experienced Guru, since the correct scientific terminology of the different kinds of formulae relating to kalpa drugs as given in the ancient Siddha texts are not only fully comprehensive and expressive but also shrouded in symbolic words.

The secrets of preparing Siddhic medicines lie in the fact that substances like mercury, sulphur, arsenic etc which are volatile in nature are rendered as non-volatile quintessences when stirred over fire by a unique process adopted by the Siddhars in Tamil Nad. It means that this kind of mercury is deprived of its poisonous physical properties and its metalic lustre. A great virtue is attributed to this kind of purified mercury. It would be

served as kalpa drug to rejuvenate one's system. What is the test for a kalpa drug of mineral origin that is capable of rejuvenating the system? If it is genuine kalpa drug, it would have such a marvellous and powerful action as to transmute a base metal like copper into gold. The transmutation of base metals into gold was but a secondary aim of the Siddhas. The Siddha system of Alchemy considers the turning of base metals into gold as a lower form of alchemy, but the elevation of man to attain the higher eternal bliss for ever is regarded as the highest form of alchemy. A man who falls down dead as a corpse is no Siddha. Man, according to Tirumular, is comparable to * copper, the essential attribute of which is green patina (impurities). Similarly, egoism is a basic attribute of the soul, the removal of which makes a man a perfect immortal (gold), which should always be the aim of the man to achieve a level as to know the Supreme Creator. This is the higher form of alchemy contemplated by Siddhas with the help of the five mystic letters as mantra.

Therefore, it must be noted carefully here that the Siddha kalpa drugs are based on alchemical processes – processes which can transmute the base metal into gold. As this noble art of alchemy is intended only for attaining salvation, it should not be indiscriminately broadcast to all or be practised by all for material gains or advantages. Siddhars therefore found it necessary to veil the alchemical formulae relating to kalpa drugs in figurative language. It is also said that this divine art would be instructed by the Supreme Guru to only a very few who were deemed by him to be devoted and trustworthy disciples after several severe ordeals for a great number of years.

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* 'சிவாய நம என்ன செம்பு பொன்னாகும்.' —திருமூலர்

The author has read for purposes of comparison the different parts of the magnum opus written by several siddhas – among them, one describes the drugs, another their curative aspects, a third the method of preparation, a fourth the spiritual attainment, a fifth detailing certain rare herbs the names of which are not to be easily identified. But none of their texts gives us a complete picture of the Kalpa treatment. Moreover, these alchemical processes are shrouded in symbolism as different authors give different interpretations. It is therefor said that no fruitful result would be achieved in pursuing the alchemical processes as described in ancient Siddha manuscripts relating to Kalpa drugs.

However, it has been the most fascinating and interesting subject for the author for the past twenty five years. The author had been to several hills in search of rare Kalpa herbs and had discussions with sadhus (pious men) and prominent Vaidyas of different parts of this country. It requires a great deal of concentration and patient investigation to unravel the hidden secret meanings embedded in this vast field of virgin, and untrodden ground of 'Siddha Kalpa drugs' – herbal as well as mineral origin.

Now let me explain the processes as described in the texts for the conversion of the volatile substances like mercury, sulphur etc. into non-volatile oxides and chlorides to serve as Kalpa drugs. The raw drugs are first purified according to four kinds of the following principles :

(1) THE USE OF A SINGLE HERB IN PURIFICATION PROCESS OF DRUGS: Before making use of any volatile substance, it is to be subjected to a purification process by suitable herb chosen by Siddhas based on

the theory and classification of five elements of nature.

(2) PURIFICATION PROCESS ACCORDING TO THE COMBINATION OF FRIENDLY AND UNFRIENDLY DRUGS :
Suitable combination of drugs of alkaline origin with that of acid substance.

(3) THE USE OF ACIDS IN PURIFICATION PROCESS OF DRUGS:
Acids extracted from different kinds of salts etc. as enumerated according to the theory and classification of five elements of nature are used as solvents in the purification process of drugs so as to render them non—volatile oxides etc.

(4) USE OF SIDDHAR MUPPU IN THE PREPARATION OF KALPA DRUGS :
Of all the items mentioned above, the most important and the unique process in Siddha system is Muppu. This is the super salt—a salt that is not overpowered by fire and water. It is derived from fullers earth on a sacred day and used as catalytic agent in the preparation of Kalpa drugs. This is a divine art highly guarded by Siddhas.

As this is not known in the other systems of medicine in India or other ancient civilized world, this subject will be dealt with in a separate chapter.

The secret technique adopted by Siddhas is the combination of alkaline (Male-Sivam) drug with acid (Female-Sakti) substance, without which no fruitful result would be feasible. Take, for instance, an egg - the white albumen of which is alkaline and its counter part is yellow. This combination is the basic principle of life in nature. Similarly in the preparation of Kalpa drugs also this basic principle is adopted by Siddhas to evolve a new born beneficial drug (child) as a result of the conjugal affection and union of a male and a female drug. As for

instance, the mercury is (a male) alkaline Siva drug, compared to a mad elephant that could be controlled and neutralized by the union of its counterpart, a female drug, Sakti of acid origin, like sulphur. This process is referred to in Siddha system as Nadha Bindu union of drugs. Further to increase its potency, a third substance is also added. Similarly almost all the drugs are classified in Siddha works as alkaline (Bindu) and acid (Nadha) origin. As a matter of interest a few of such important drugs classified in Ugimuni works and Bogar Vocabulary are given below:

	ALKALINE SUBSTANCE		ACID SUBSTANCE
1	Mercury.	—	Sulphur
2	Pottasium Nitrate.	—	Alum
3	Camphor.	—	Copper Sulphate
4	Magnet.	—	Vinegar
5	Vermilion.	—	Rock Salt
6	Gold	—	realgar
7	Borax	—	Salammoniac

A few of the different kinds of drugs classified in detail in the ancient Siddha medical works is given below:—

(1) Purification process of metals, minerals and poisons like mercury, copper, iron, lead, potassium nitrate, alum, vermilion, arsenic, etc.

(2) Calcined oxides, red oxides etc. prepared from mercury, sulphur, arsenic, zinc. vermilion, salammoniac, corrosive sublimate, bichloride of mercury, chemical salts.

(3) The use of 32 kinds of poison-original as well as synthetic–in medicine, alchemy, etc and their method of preparation etc. are mentioned in several works like Agastya, Konkanar and Bogar vocabulary of drugs.

(4) The names of different kinds of acids extracted from different alkali based on the theory of five elements to be used as solvents in the preparation of medicine as described in Siddha works.
   (a) Sulphuric acid
   (b) Nitric acid
   (c) Acid extracted from corrosive sublimate and other suitable alkalis.
   (d) Acid of salammoniac.
   (e) Acid from fullers earth and other allied alkaline salts.
   (f) Acid from copper sulphate and other alkaline salts.
   (g) Acid from iron sulphate etc.

(5) Sublimation of metals, minerals and poisons are regarded in Ukimuni and other works as valuable medicine for several complicated maladies in the system.
   (a) Sublimed mercury.
   (b) Sublimed arsenic.

(6) Classification of friendly and unfriendly drugs to a particular substance. Take, for instance, the following substances:

(a) POTASSIUM NITRATE

The unfriendly drugs are as follows : Lead, copper, Copper Sulphate, Iron, Copper, Magnet, Sulphur etc.

The friendly drugs are :— Alum, rock salt, vermilion, corrosive sublimate, arsenic etc.

(b) COPPER SULPHATE

The unfriendly drugs are :— Mica, Alum, Camphor, white arsenic, rock salt, magnet, Zinc, fullers earth, lead etc.

The friendly drugs are :—

Sal ammoniac, Sulphur, corrosive sublimate, borax, orpiment, Mercury, Yellow arsenic, Vermilion, realgar, Mercuric Chloride.

Those who want to do research work may refer to similar kind of enumeration of unfriendly and friendly drugs relating to mercury, gold, iron, zinc, lead, alum, Sal ammoniac etc. in Siddha pharmacopoea.

Before making use of a raw drug in pharmaceutical preparation, it is the usual custom to purify it with a herb as specifically indicated against each in Siddha Materia Medica. A list of such plants that are used for purification process of each drug as indicated against it is as follows :—

Jatropha curcus is used in purification process of Iron. Oxalis corniculata is used in purification process of corrosive Sublimate.

Palmyra toddy is used in purification process of white arsenic.

Bassia longifolia oil is used in purification process of Zinc.

For purification process of other drugs by a single herb reference may be made to Siddha medical works for comprehensive study. In case of non-availability of suitable herb for purification process especially in summer season, the drugs are usually purified with calcium oxide, vinegar, lemon juice or one of the several acids specially indicated against each drug according to the principles of five elements in Siddha works.

Moreover the following alchemical principles were adopted by Siddhas in the preparation of calcinated powders of several kinds of minerals, metals and poisons by subjecting them to heat before they are administered as Kalpa drugs.

(a) There is no alchemical process without mercury.
(b) There is no fixation without alkali.
(c) There is no colouring without Sulphur.
(d) There is no quintessence without Thurisu.
(e) There is no animation without conflagration.
(f) There is no calcination without corrosive sublimate.
(g) There is no calcium compound without correct blowing.
(h) There is no fusion without suitable flux.
(i) There is no strong fluid without salammoniac. It may therefore be concluded that Siddhar alchemy (Rasavada) is not meant for the sole purpose of converting base metals into gold. The chief object was to make Kalpa (Panacea) drug to rejuvenate the body for a full life.

The different kinds of salts, poisons and metals that are classified as under five elements in Nature.

Elements		Salts	Poisons	Metals
Earth	$1\frac{1}{2}$	Nitrate	Mirudar Singi	Gold
Water	$1\frac{1}{4}$	Rock salt	White arsenic	Black lead
Fire	1	Glass gall	Corrosive sublimate	Copper
Air	$\frac{3}{4}$	Alum	Vermilion	Iron
Ether	$\frac{1}{2}$	Fullers earth	Mercury	Zinc
	5			

*Before using the metals or metalic compounds, they are always subjected to processes called 'Suddhi Murai' or purification. The idea of this is to get rid of the impurities and their deleterious qualities, If 'Suddhi Murai' is not performed, their use is said to be injurious to the individual. 'Suddhi' is usually carried out by heating thin sheets of metal repeatedly and plunging them into various vegetable juices, decoctions etc. The other process described is 'marana' or destroying the metals so that they lose their identity and become converted into fine powders which are chemically of the nature of oxides or sulphides. Here the idea appears to be to convert the metals into such a form as can be acted upon by the intestinal juices and so rendered absorbable. These preparations are absorbed very slowly and in this way minute concentration having a stimulant action on the tissues are obtained and higer toxic concentrations are avoided."

ALCHEMICAL PROCESS IN MEDICINE

Although it is not appropriate to discuss here the subject of alchemy, the preparation of Kalpa drug has to be done in the alchemical process. A short note on it therefore, in the light of modern trends on atomic science may lead to an understanding of the Kalpa. There is a proverb in Tamil that "a physician is the son of an Alchemist". In his treatise concerning Alchemy entitled, 'The Labyrinthus Medicorum' Paracelsus emphasizes this truth' that any one who would become a physician must learn the book of Alchemy thoroughly by heart.' Its name no doubt will preclude it being acceptable to many; but why should wise people hate without cause

* "Dr. Chopra's Indigenous drugs of India."

that which some others wantonly misuse?" He further adds that no science can be deservedly held in contempt by one who knows nothing about it.

GURU MEDICINE AS KALPA

Consolidating mercury by not allowing it to pass into vapour when subjected to heat is but a difficult art. The fact as to why this process was held in secret shows that if this is successfully done, baser metals may be converted into gold. It may be asked why Siddhar Kalpa is not popularly known to all. The answer is not far to seek. The reason may be that the art of solidifying the mercury is held as a high secret. The modern chemists consider it an obsolete art for it is not known to them. In the process of genuine Kalpa, the consolidation of mercury as a fire proof metal is the most essential factor. Calcination of this fire proof metal is then carried out with the aid of Kalpa plants and super salt Muppu, a salt that withstands the action of the fire and water. It contains the life principle. It is free from evil pungent. Great virtue is attributed to such calcinated powder which will conquer all degenerated cancer and heart disease including coronary thrombosis and other maladies in older people and rejuvenate the entire system. The same calcinated powder is also capable of converting copper into gold. The whole secret lies in *five mystic letters and the secret is known to the Guru. Therefore, this is called 'Guru Marundu' in Tamil, (Guru Medicine). Without this Guru, there is no Kalpa. The Guru medicine therefore, says Tirumular, is the primordial one.

According to atomic theory, the number of protons and electrons in mercury is 80. If one proton and electron

* சிவாயநம என்ன செம்பு பொன்னாகும் —திருமூலர்

is removed from mercury during the solidification process, the resulting substance is gold which is 79 in atomic number. Similarly by a combination of Tin and copper (29+50=79) gold may be obtained. In the metallurgical sense this is only an alloy of two metals; but in alchemical process, this is the art of making gold. In the same way Kalpa medicine prepared in alchemical process is a superior one like that of gold rather than the other ordinary medicine.

It is therefore clear that atomic theory is not modern but a very ancient concept. It was known to ancient Siddhars of Tamilnad and found elaboration in philosophic terms in the ancient Tirumular works in Tamil.

AMURI-WATER IN THE PREPARATION OF THE UNIVERSAL SALT

The role of Siddhar's 'Amuri' (water) in the preparation of 'Universal Salt' of Muppu is worth mentioning here. One may wonder how it is that mere water has such a miraculous power as to contribute in the preparation of Muppu. A bath in the waters of Cauvery, Thamparaparani, Ganges, Yamuna, Godhavari, Krishna and other holy rivers of India was regarded as a sacred religious ceremony as well as a cure for certain diseases since the great virtues of these river waters have been mentioned in the ancient religious and philosophical text books of India. Why should they have so much curative powers?

Because they had medicinal properties derived from herbs and minerals from the bountiful rich soil of the vast hilly tracts. In his article on Nature's finest medicine, Harvey Day cites some types of water (found in spas) as

having properties which neutralise poisons. He refers to 'the French Doctor Monod' (Hunterian Lecture in 1930) who stated that adder venom is neutralised by Chatelt Guyon water; diptheria poison by Saint Nectaire water; tetamus poison by La Bourboule water and toadstool poison by Mont Dore water. He also adds that 'both vichy and Bourboule water shorten the time taken to clot blood, seal wounds and enable them to heal quickly and Bourboule water has been effective in curing chronic asthmatics'. Kenneth S. Davis and Johan Arthur Day (authoritative authors on the subject) in their book on water say that scientifically 'water is an annual substance as well as an inert solvent in that it is not itself changed chemically by most of the substances it dissolves'. They traced the origin of water from the days of Aristotle and Thales as follows:—

"Aristotle observes that the nutriment of everything is moist and that —— the seeds of everything have a moist nature —— and that from which everything is generated is always its first principle".

"Thales of Miletus (640 - 546 B C) the earliest of the Greek philosophers regarded water as the basic element of which everything is made".

They further add that about half the known chemical elements many of them in abundance, some of them only in traces-have been found dissolved in natural waters. Every lake and stream in nature is a solution and the oceans of the world are enormous and quite concentrated aqueous solutions of literally thousands of substances in tonic form, metals as well as non-metals, organic as well as inorganic compounds.

Finally they conclude that "indeed it was waters unique properties as an almost universal and inert solvent that enabled the sea to become magna mater or Great

Mother, of all life". This is based on the modern theory that the first living cells were formed in the salt bath of the sea water several thousand millions of years ago. A Guru whom I regarded as an authority on the subject of Siddhar Muppu said once to me that Amurai is not the sea water but the quintessence of all the waters of Seven Seas which has no taste of salt. This sample of Amuri, the author hopes to get soon. This also confirms Siddhar's theory on Salt - in the fact that sodium chloride which is not devoid of pungency will be harmful. Therefore Amuri is the genuine magna mater.

The secret of pure divine water derived from the sea through the depths of several thousands of feet at the bowels of the earth is not fully known to us nor its properties which may be fully detectable to any of our modern technique. But we are concerned with its curative aspect only. As custodian and transporter of solar energy on earth, Amuri (Water) plays a vital role in the preparation of medicine such as Muppu etc. A new branch of hydrotherapy especially in prolonging the life span of mankind, will be achieved in the years to come.

Siddhars concept of water seems to be very ancient, and dates back to 3000 B C – even before the Greek philosophers, as can be gleaned from the Siddhars' philosophical works.

*'Amuri' is known as highly potent medicine; Nectar of Supreme Father and Mother Sakthi and other heavenly bodies; hence declared as Primordial medicine and one

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* வீர மருந்தென்றும் விண்ணோர் மருந்தென்றும்
நாரி மருந்தென்றும் நந்திஅருள் செய்தான்
ஆதி மருந்தென்றறிவார் அகலிடம்
சோதி மருந்திது சொல்லவொண்ணாதே

அமுரிதாரணை–திருமந்திரம் 850

of great Elixir and therefore its great virtues are not expressible in terms. vide Tirumantiram – Amuri tharanai.

SIDDHAR 'MUPPU' AS THE UNIVERSAL SALT

In addition to several kinds of medicinal preparations and their different classifications shown under a previous chapter, the most outstanding one was what was popularly known as 'Muppu ' in Tamil in the Siddha Medical works from time immemorial. It was regarded as the most remarkable achievement in Siddha medical science. This was well known in Siddhars alchemical parlance as the universal medicine or the primordial material, the secret of which no ordinary man could easily comprehend and about which no mention had so far been made in any other medical science. As prima materia, Siddhars speak of its great virtue as capable of transmuting the baser metals into gold, not to speak of its marvellous powers to rejuvenate the cellular organisms. In short, Muppu serves as a catalytic agent in the preparation of Kalpa drugs and without it, no alchemy is feasible nor rejuvenation is possible. It is therefore the ambition of everyone who is conversant with the Siddha medical system to find out the secret processes described by Siddhas in figurative terms about the preparation of this wonderful Muppu.

As a catalytic agent, Muppu was used in fixing and consolidating certain kinds of volatile substances like mercury, sulphur, cinnabar, arsenic etc. that could not resist the action of fire. As* a universal salt, it was

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* முப்பு தொட்டுக் கற்பமுண்டு அறியாதார்க்கு
எப்போதும் காலன் எமன்

highly regarded as a giver of potential energy in the calcination process of metals and minerals for administering as Kalpa (panacea) drugs leading to the rapid recovery from all degenerative diseases.

A close study of Siddha Medical works reveals that the first prayer offered by Siddhas is to the Supreme Lord of the Universe (Sakti-Siva) as their Guru for granting them the knowledge about sacred Muppu*the primordial salt, the characteristics of which are described as the basic constituents of five elements. There are more than forty kinds of processes described in symbolic words about the preparation of Muppu for which one must be provided with a key to unlock the meaning of the secret processes. It is therefore said that even Siddhars are forbidden to reveal the secret of Muppu to anyone. It is to be imparted only to deserving disciples by Supreme Mother, Sakti, as per instructions of the Supreme Guru Siva.

However, as a matter of curiosity, the purpose of writting here on this fascinating subject is to tell the modern scientific world about the processes of the ancient art of Muppu as described in texts, although its secrets are not fully revealed.

All agree that mercury, sulphur and salt were the chief ingredients used *in the alchemical process by philosophers as described in the annals of alchemy of the ancient civilized world from time immemorial. In addition, they employed in their alchemical process a super element namely a fifth element or quintessence of creation to transmute the baser metals into gold. Unless and until one gets this prima materia namely 'Muppu'

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* பூதம் அஞ்சினுல் உதித்த பூரணம்

* Vide the hermetic and alchemical writings of Paracelsus, the great.

the philosopher's stone cannot be obtained. If this universal solvent could be got, one may, without much difficulty, proceed to do wonders. But where is this quintessence to be obtained, is then the question.

The answer is derived from the word 'Muppu'. It is a Tamil word which means the union of three salts namely (1) 'Pooneeru' (2) 'Kalluppu' and (3) Vediyuppu. These salts are also described as Sun, Moon and Fire.

(1) **Pooneeru**: ANDAKALS certain species of lime stones composed of globules are said to be found underneath the fullers earth soil. A white substance that bubbles out from these lime stones during the full moon night attracted the Siddhas. It was collected on a full moon night once in a particular month of a year and purified with a juice of Kalpa plant. A special water by name 'Amuri' was also used in the purification process. This may be defined for our purpose here as a special kind of fullers earth.

Great virtue is attributed to these lime stones as the fluid derived on the full moon night is reputed to contain certain active principles for alchemical process of Kalpa drugs. 'Amuri' is a Tamil word and it denotes a sacred water like ambrosia (Amirdha). A reputed master of this divine art says that a great virtue is attributed to Amuri water as it is obtained on account of the conjunction of seven seas with the permission granted by the spiritual Master. Unfortunately the term Amuri conveys different meanings in Siddha philosophy such as the urine of goats, asses, cows, and even of human beings, and water from the mist, liquor, amni, white albumen of egg, mother's milk etc. This is also the case with other terms used by Siddhars in the process of the preparation of Muppu and therefore this subject is always controversial among the physicians. Accordingly, as different physicians have

put different interpretations on these terms, some even using human urine in the preparation of Muppu, it is very regretful that they have not achieved any fruitful result in their attempt of preparing Muppu, owing to their wrong interpretations. It is also said to be equally fantastic that Sadhu Manikaseevan who is considered to be well versed in Siddha philosophy should say in his book "Who knows that?" in Tamil, that the terms Pooneer and Amuri are nothing but human hair and the mother's milk respectively and that he had found these meanings from his personal experience in the preparation of Muppu.

Just under the surface of the clay soil, the fullers' earth deposits either in calcareous or bentonitic form are found lying between sand stones. Such deposits are mentioned in Bogar Siddha Works. In order to collect the Pooneeru, the author had one chance in the year 1960 to go to a place Makudam Chavadi (Macdonald's Choultry) a river bed situated in Salem District, Madras. He was assisted by some of the prominent members of the Siddha medical Association, Rasipuram (J. L. Ananthayyar and R. Gopal) in collecting the liquid material that emanated from the egg-like stones (Andakkal) during a moonlit night. It was like the hunter's expedition at the dead of night in the middle of the forest. The material thus collected in a bottle was yellowish in colour possessing the property essentially of a hydrated aluminum silicate and containing small amounts of other bases of adsorbing grease and oil. Before making use of this material in the preparation of Muppu, the Universal Salt, the oily substance is removed first by the aid of acid, and Amuri, as per Siddhic methods of purification for ten times and the solid salt thus obtained is allowed to dry in the hot sun.

Pooneeru is seldom administered as single medicament but used as one of the main ingredients of Muppu (The Universal Salt) which serves as a catalytic agent. But it is still a matter of great doubt for many that Siddhars might have collected something else in the fullers earth deposit; because, in modern times, the chemical and physical properties of fullers' earth are fully analysed. Fullers earth is extensively used for commercial purposes such as for cleaning cloths, in purifying edible oils, as a carrier for basic dyes, and as a laboratory adsorbent for the determination of the colouring matter in whisky, vinegar etc. Fullers' earth is one of the ingredients used to check watery diarrhoeas and dysentery. The anti-diarrhoeal effects, according to a manual of Pharmacology, are explained by the more solid consistency of the stools; by the checking of bacterial growth and by adsorption of the irritant putrefactive products (Kraus and Barbara 1915). 'Hydrous magnesium trisilicate is used as antacid and adsorbent in treating gastric hyperacidity and the pain of peptic ulcer' (For details, vide Magnesium trisilicate Tablets, U. S. P. and Fullers' earth (hydrous aluminum silicate) page 33 and 111 of the manual of Pharmacology by Torald Sollmann-1948)

(2) **Kalluppu**: It literally means hard salt or stone salt. The corrct interpretation of the term or its identification

FULLERS' EARTH-ENGLAND

S_10	—	53.3
$A1_20_3$	—	13.3
Fe_20_3	—	9.8
Ca0	—	4.9
Mg0	—	2.0
Alkalis	—	1.8
H_20	—	14.2

(Thorpe's dictionary of Applied Chemistry)

would be very difficult as the same is referred to in some texts either as rock salt dug out from the mines under the earth or as the saline deposits formed underneath the sea or consolidated non-volatile salt specially prepared by Siddhar or the froth of the sea floating on the water. It remains still a mystery, for no systematic investigation seems to have been made in this regard. However, the *special characteristics of this salt, as described in texts, are that it stands the test of fire and water. Being insoluble in water but melting in fire as a metallic substance, it is highly regarded as very useful in consolidating the mercury and other metals etc.

(3) **Vediyuppu**: This is nothing but potassium nitrate. It is first subjected to a cleansing process for seven times and further purification by its unfriendly substance alum. It is an active agent in alchemy.

Let me confine myself to a brief account in describing the process of Muppu as described by Ukimuni. The salts mentioned above, if correctly understood and indentified, are three in number which are considered to be the main ingredients in the process of Muppu. These are purified with the sacred water Amuri and also with the juice of certain rare Kalpa plants. These salts are also subjected to purification by the nitric acid specially prepared with friendly and unfriendly salts. Finally, these salts are calcinated. After completing this process, mercury, corrosive sublimate, bichloride of mercury, sulphur, arsenic, mica etc. are subjected to purification with suitable medicinal plants and rendered as non-volatile substances owing to the combination of unfriendly and friendly drugs. All these nonvolatile substances are then subjected to fire for calcination as per

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* 'நீருக்கும் நெருப்புக்கும் அசையாத கல்லுப்பு'—ஞானவெட்டியான்
'உப்பின் கசடது போய் ஊறலது மாறினதால், முப்பு சுண்ணமாம்'

the methods described in Siddha works. The calcinated powder is then added to the three salts already calcinated. The operation of Muppu is said to be completed then. It has now powerful action on any metal like gold, copper, magnet, and iron. It has got the power to conquer everything and can penetrate every solid. The glory of preparing Siddhar Kalpa from Muppu, mercury, sulphur, gold, magnet, iron etc, to be used as a panacea for degenerative diseases like cancer etc. will then be achieved. With the aid of this powerful Muppu, the calcination of gold leaves is easily performed. The calcined oxide of high potency (prepared from the three super salts and the nonvolatile substances like mercury, sulphur and gold leaves) is now highly regarded as the Elixir of life which can be safely administered to the system to rejuvenate the degenerated cellular organisms for living a longer and useful life.

THE VITAL ROLE OF MERCURY IN SIDDHAR KALPA

In the previous chapter, the important part played by Muppu in the preparation of Kalpa drugs of mineral origin has been described. The alchemical process of Muppu is achieved with the aid of calcined oxide of mercury prepared not from ordinary mercury. Ukimuni a Siddha says that successful result will not be achieved by Muppu only without the combination of mercurial preparation. Mercury thus occupies a central place in Siddhar Kalpa preparation Mercury therefore means life. It is sought by Siddha adepts for prolonging life. It is a constructive agent that could arrest the decay, and degenerating cellular organisms. It is Siddhar Kayakalpam serving as a panacea. If what is

ambrosia to Gods, Mercury is an Elixir to mankind. Konganavar's work on alchemy describes eight different kinds of essences of mercury and they are highly regarded to possess extraordinary virtues relating to longevity. They are a special kind of mercury purified by the juice of a plant with Muppu and rendered as nonvolatile substance.

(1) Siddha rasam (2) Navaneetha rasam (3) Thoduppu rasam (4) Siravana rasam (5) Suddha rasam (6) Ninmala rasam (7) Atshya rasam (8) Vindhu rasam.

It requires a separate treatise on the subject and therefore let me confine myself only to Kalpa treatment in this book. It is true that the modern medical men are more advanced in the preparation and use of mercurial compounds on account of modern scientific discoveries. Although Siddhar's pharmaceutical operations may be crude and unscientific when compared to present techniques in this regard, it is evident from the descriptions of Siddha Materia Medica written two thousend years before when no modern scientific instruments and data were not available to them, that they had attained even in that remote period unparalled knowledge in medicine, alchemy, rejuvenation etc. Their works show that they were the greatest scientists of the day apparently proficient in all branches of science. They even prepared animated mercury pills and beads with marvellous potency of power that they were capable of flying in space.

It is therefore a known fact that the Tamil Siddhas and physicians were aware of the uses of this valuable metal to a great perfection from very early times much earlier than the Greeks, Arabs, Chinese etc.

In an earlier chapter of this book, I have discussed the Ayurvedic system of medicine developed at a later period in North India as a text book method quite different from the ancient Siddhic alchemical method of South India as referred to by Dr. A. Lakshmipathi, President of the Andhra Ayurvedic Board. In the Ayurvedic works written in Sanskrit by Charaka and Susruta the use and preparation of this precious metal-mercury-is seldom mentioned. A distinguished research worker, Dr. R. N. Chopra, says in his book "Indigenous drugs of India" that "it is well known that one of the earliest works on Hindu medicine by Charaka does not deal at all with any mineral drug.' Susruta, written at a later period, only mentions the use of a few natural salts. Only writers of considerably later periods gave descriptions of calcination and purification of compounds and other processes of converting such metals as gold, silver, iron, copper, mercury and arsenic into suitable forms for use as medicaments".

Accordingly 'Rasayana' treatment is included in Ayurveda at a later period only based on Buddhist and Tantric literature and Siddha medical works. In the opinion of Dr. P. C. Ray, the period of the Rasayana origin cannot be fixcd earlier than fourteenth century. Rasayana means in Sanskrit "drugs of mineral and metal origin". The most celebrated works in Sanskrit in this regard are Rasa Ratna, Samuchayam Rasa-ratnagaram and Rasasaram Rasandra chintamani etc. in which are included certain formulae relating to mineral and metal preparations of Siddhas but not much of their alchemical processes such as Muppu etc. The most popular (Kalpa) rasayana drug in Ayurveda is Siddha Makaradhwaja. Dr. R. N. Chopra says that "its use can be traced to the time of Bhabamisra, the renowned

Hindu physician who lived in the early part of the 16th century". The chief constituents of this are eight parts of mercury, one part of gold leaf and sixteen parts of sublimed sulphur. Despite its origin from Siddhar Kalpa, it is not prepared as per alchemical process of Siddhas as described in the chapter relating to Muppu. Although it may not be up to the mark of original Siddhar Kalpa drug used by Siddhas for rejuvenating the system, it no doubt serves some useful purpose to suffering humanity in India as a very good tonic in debilitating conditions and in convalescent stage after great illness.

Those who study the history of Ayurveda and the inclusion of drugs of mineral origin at a later period may come to the conculusion that Kalpa (rasayana) treatment is only a later development in India. Therefore Dr. P. C. Ray is said to have remarked that "the use of mineral acids as solvents for metals was unknown in India prior to 1500-1600 A. D."

Similarly, Dr. P. Kutumbiah, Honorary Consultant in Medicine, Christian Medical College, Vellore, in the course of his address delivered at a meeting of the members of the Indian Association of the History of Medicine held on 19th March 1963 at Madras Medical College under the distinguished presidentship of Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor of the Madras University, expressed his view as follows: On 'Medicine in Medieval India', he said: "The Arabs borrowed little from Indian medicine; but on the other hand, Indian medicine took much from the Arabs". He traced "the use of opium, mercury and feeling pulse mentioned in some of the medical treatises of medieval India to Arab influence. Indian doctors were persona grata in Baghdad whose doctors introduced Arab thought into Indian medicine". If this was true, the characteris-

tics of Indian medicine would have been different. It may be fantastic to many as putting the cart before the horse. We know much about the famous stories of the Arabian Nights than the the art of medicine of the Arabs.

It has been well recorded as an indisputable fact that the Grecian physicians who came with Alexander the Great to India (300 B. C.) admired the skill of Indian physicians in the cure of snake bites and got much information regarding Indian Medicine from our physicians and helped in transmitting it to Greece, and subsequently to Egypt. There is no denying the fact that Hindu physicians were actually invited to Baghdad to help the Arab physicians in the translation of the works of Susruta and Charaka under the Caliphs after the destruction of Alexandria (773 A. D.). It is true that Baghdad became the biggest intellectual centre during the reigns of the Khalifs Harun al - Raschid and al-Mamun (eighth and ninth centuries). Pandit Jawaharlal Nehru in his "Discovery of India" says that "there were many contacts with India during this period and the Arabs learnt much of Indian mathematics, astronomy and medicine. During an illness of Harun - al - Raschid, a physician named Manak was sent for fromIndia. Manak settled down in Baghdad and was appointed the head of a large hospital there. Arab writers mention six other Indian physicians living in Baghdad at the time, besides, Manak "

Pandit Nehru further adds that 'though the Arabs learned much from India, the Indians remained aloof wrapped up in their own conceits, and keeping as far as possible within their own shells'.

It seems that these research workers had come to such a conclusion as they were not conversant with the works of the ancient Siddha school of medicine that existed

before 2000 B.C. The science of pulse forms a very important part in the Siddha system of medicine in South India. No trace of it could be found in any of the authentic works of Ayurveda such as Charaka or Susruta. The Ayurvedic veterans Pandit Gopalacharlu and Dr. H. Subbaroyalu, principal of the Mysore Ayurvedic College had also held the same view. *Ayurveda attached no importance to this art of pulse testing during the earlier period but had since developed this system by incorporating the art of pulse testing and the drugs of mineral origin, mercury preparations etc. borrowing them from the Siddha school of medicine and not from Arabia.

No wonder that opium, mercury, camphor, etc. might have been imported from Arabia and China, as trade relations existed between these countries even before the Christian era. On that account, one should not conclude that the use of mercury in Indian medicine was introduced in India only during the medieval period by the Arabs. Even before Susruta and Charaka, the use of mercury in Siddhar Kalpa drugs existed in India.

The ancient people at Mohanjadaro were skilful metal workers with a plentiful supply of gold, silver and copper. No Siddhic medicine was possible without mercury. There were several Siddhas like Tirumular who used mercury as medicament even 3000 years B.C., as is evident from Siddha works. It is true that Siddhars like Bohar and others had visited China and other places. As they were masters of the healing art, they had nothing to learn from other countries. How is it then the art of the ancient Siddha or Ayurveda of India is considered as a derivative from Arabia or China? But everyone admits that the Unani system in India is by all means the offshoot of Arabian medicine developed under the influence

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* Vide the Usman Committee Report P. 439

of Mogul emperors in India. Only at the beginning of the tenth century, the western scientists looked upon this metal, mercury, as a powerful medicinal agent.* Four centuries ago Paracelsus introduced in the west the use of mercury for treating syphilis· But patients with syphilis were dosed with mercury internally until saliva flowed from their mouths and their health was impaired by mercury poisoning. The Siddhas of antiquity used this powerful compound of mercury with great success and perfection for various maladies. At the time of writing this treatise thc author witnessed that a Sadhu Nimalanandha who was well built for his age of 70 performing a feat swallowing up one tola of mercury in a metallic state and remained unhurt at the residence of Sri Balasundaram I.A.S. (Retd). He confirms that the sadhu used to take it daily as Kalpa for a very long time in order to preserve his health. Edgar Thurston (Superintendent of the Govt. Museum, Madras) in his Ethnographic notes on South India records the use of mercury cups etc. "Milk kept overnight in such a "Mercury Cup" or an amulet made from the cup materials and worn round the waist is believed to exercise a most potent influence over the male fertilising element. Such an amulet applied to the neck of a chorister is said to have increased his vocal powers three or four times, and piles and other bodily ailments are belived to be cured by wearing rings in the composition of which mercury is one of the ingredients"

It is clear therefore that mercury is an integral part of the ancient Kalpa medicine of South India - a system that is closely associated with ancient religion of India. The use of mercury, sulphur and salt is as old as alchemy itself. The secret use of it is said to have been revealed by the Supreme Siva to Siddhas like Tirumular in the preparation

* Vide Devils Drugs and Doctors

of Kalpa drug before 3000 B. C. Mercury means life: it is Siva; it is Bindu; the very seeds of life. It is Ambrosia. It is the philosopher's stone. It is Kalpa. It is alchemy. There is no alchemy without the primordial 'Muppu'.

There is no alchemy without mercury. No Kalpa without mercury. This is a divine art. An independent art developed independently in South India, from time immemorial and not imported from outside India. No imported brain could conceive such a supreme art that is developed to unparalled heights in the history of mankind. One may wish that this glory may live for ever.

SIDDHAR'S THEORY ON SALT

Salt (sodium chloride) is one of the most essential things that is widely used by mankind from time immemorial as a comestible obtained from salt deposits from mines or sea water. It is used in cooking as a preservative and taken at meals to give taste to food. It promotes appetite and digestion. As a condiment, salt stimulates salivary glands, assists assimilation of food and thus serves as a good nutrient. It has been well established by modern research workers like Henry C. Sherman and others that 'Sodium Chloride is the only salt that we seem to crave in greater quantities than occur naturally in our food and that we share this appetite with the herbivorous animals'. It has also been proved that "Sodium salts occur abundantly in the blood and other fluids of the animal body and in much lower concentration in the tissues". For the effective functioning of the cells, its ions are essential. Since ions involved in metabolism is regulated by the kidneys which excrete in the urine the

chloride that is not absorbed in the body, they must be constantly replenished.

But Siddhars do not advocate the use of ordinary common salt in the diet during the Kaya Kalpa treatment. They reiterate that if one takes ordinary sodium chloride in his diet during the treatment, it would vitiate the effect of Kalpa drugs in his system. By emphasizing this point, Siddhars like Sri Jothi Ramalinga Swamigal realize the evil effects of ordinary common salt; but they do admit that salt is an essential ingredient in our food. Accordingly, they prescribe a salt of special kind that is devoid of pungency and other evil effects. This is called 'Kattuppu' in Tamil–which is a consolidating salt made by a special process. It plays an important role in Kalpa drugs. This is also the basic salt in the preparation of Kalpa drugs. The peculiar characteristic of this salt is that it withstands the action of fire and water and it is capable of transmuting baser metals into gold. There is no alchemy without this consolidated salt. Therefore the recipe is kept as a secret. This consolidated salt is described to be as hard as ivory. It does not absorb moisture nor is it soluble. It is capable of melting in fire. In Kalpa drugs, this super salt serves to invigorate the system making the body invulnerable to decay and rejuvenates the system by casting off the epidermis (skin) like that of a serpent.

Siddhars also used to make strings of beads out of this consolidated salt to be worn by them to invigorate the system. A dining plate made out of this consolidated salt was used by Siddhars for purposes of rejuvenation. Similarly, bowls made out of consolidated mercury, mica, sulphur, magnet etc. were used by them for rejuvenating the system. A proverb* in Tamil says: "He who

* உப்பைக் கட்டியவன் உலோகத்தைக் கட்டுவான்.

consolidates salt will consolidate all metals''. It seems therefore that the art of consolidating the salt is the most difficult one and it is known only to Siddhars.

Nevertheless, Siddhars have elaborately dealt with this subject in their works; but, so far no attempt has been made to investigate the various formulae found in ancient manuscripts. It has been the author's pioneering attempt to present to the modern scientific medical world a picture of Siddha Kalpa system in a skeleton form in this small treatise.

Now a discussion on Siddhars' theory on salt in the light of modern scientific knowledge is preferred. How does the consolidated salt which is devoid of pungency act in our system better than ordinary common salt?

Siddhars remark that he who takes consolidated salt in his food, excretes little salt in his urine. It seems that, in the opinion of Siddhars the intake of salt should fully be utilized by the system and not excreted in sweat or urine. The salt thus absorbed in the system recuperates the cellular organisms and make them invulnerable to decay. The author wonders whether this theory of Siddhars would be acceptable to modern concept that the excess salt not absorbed in the system should be excreted as per the calls of nature. A close study of Siddhars theory reveals that the process of excretion of salts in the urine deteriorates the system and renders it vulnerable to decay and death in the long run. The next question is, what are the evil effects of the ordinary sodium chloride that impair the system gradually as feared by the Siddhas.

PARACELSUS VIEWS ON SALT

Paracelsus (16th Century) also holds the same view as the ancient Siddhas on this subject. An extract from his

treatise concerning "the ill effects of nutrimental salt" is given below :—

"All salt used with food which has not been digested by the stomach, which also on being expelled has passed down into the intestine, unless it makes a thorough transit, generates colic and suffering in the bowels which are very difficult to cure. Its corrosive nature causes it sometimes to perforate the intestines, as is shewn by anatomy. If, however, it remains unexpelled in the stomach, eructations and heartburns arise, with many other affections of the stomach. It sometimes happens, too that the undigested salt is coagulated in the mesenteric reins, forming a granular deposit, from which proceed many severe diseases which are little understood and that not only in this particular part of the body but in others also, especially the urinary organs. Enough has been said on the different species of salts, their virtues and their faults. We now pass on to that salt which is more mineral in its character and is named Vitriol. It excels all others by its utility both in Alchemy and in Medicine.

"Nature produces from the bowels of the earth a certain kind of salt, named vitriol, possessed of such virtues and powers as can scarcely be described to the full by any."

"There is no need for the true physician to turn his eyes hither and thither. Like a modest maid, he can keep them fixed on the ground, for there, beneath his feet, he will find more power and wealth in this treasure of nature than India, Egypt, Barbary and Greece could bring him."

"Its medicinal virtues are contained in other medical works, as for instance in the treatise entitled, 'De Naturalibus Rebus.'

" I have said of salt that it is the natural balsam of the living body. If the balsam is dissolved or corrupted

(the various modes in which this may take place are given in my Theory of Medicine) then forthwith corruption and decay begin according to the mode in which the salt has been corrupted."

"If the salt has not undergone corruption, then neither external nor the internal body of man decays. Hence we must conclude that salt is like a balsam in man; and that the natural salt which man eats in his food and aliment. If by its power and efficacy salt preserves the dead body from worms, much more the living body and for this reason, that it is not only an aliment but a necessary food and a medicine useful for old and young alike."

"But there are three kinds of salt. There is sea salt which is salt of itself, not salted by others. Secondly there are some springs which are sweet yet salt at the same time. These have a special nature, in so much as they have that nature not in common with the sea but of themselves contain a different kind of salt. Thirdly there are also mineral salts with the appearance of a stone, of a different kind from other metals or minerals. The best salt is from springs. Next comes that from minerals."

"Salt is a corrective of food. When salt is defective, food is not corrected. When salt is not incorporated or united with the food, it is not attracted by the blood. Whatever is sluggishly and faintly attracted occasions decay in the blood. It is peculiarly the duty of physicians, therefore not to neglect the three species of salt and the operations of each, but diligently to use them."

"Let them be calcined according to the rules of alchemy for two hours. (Thus you will have the reduced liquid). No salt in the universe is like this one."

"In the beginning of the chapter, I said that nature had incorporated salt in the liquid of earth. From this salt

all growing things have proceeded and it is the balsam of salt which I have mentioned."

From the above extracts of Paracelsus writings it is quite clear that he was also closely associated with the ancient concept of Siddhas and the best salt was either from springs on earth or calcinated one as per alchemical parlance. Thus the evils of sea salt were then fully realized. There must be some truth in this old saying. A theory, old as it may be, sometimes seems to be as valuable as gold; but it is often met with cold reception, not easily acceptable to many in our days. The idea that millions of years ago our ancestral life had its origin from sea water is deep rooted in our mind. It may be difficult at the moment to switch over to flowers of earth (salt). Now let us, therefore examine the views of some of the modern research workers on this nutrient salt. An elaborate study has been made by the modern research workers on the chemical and physical properties of sea salt.

SALT, AS A CANCER AGENT......?

According to modern Dietarians and Biologists, the common salt as food has no evil effects in the aging of man. Prof. J. B. S. Haldane one of the leading Biologists of the world who has published a fair amount of scientific papers on salt mostly in the journal of Physiology (1921-1922) says that the intake of salt neither produces any evil effect nor a cancer agent on man, but he recommends to give up meat and fish rather than salt. Recently Dr. Albert Schweitzer, the Noble Peace Prize winner has said that salt was a cancer agent.

"The specialists had noted that cancer only cropped up in the Arctic regions of the Eskimos who began using salt as a food" he said. In supporting the above theory, Dr. A. Raghava Menon of Kollengode writes as follows :—

"Years ago Dr. Edward Henry Smalpage, a noted surgeon wrote a book dealing with the fact that salt (sodium chloride) is responsible for the mineral changes in the blood leading to the evolution of cancer cells. He established that common salt is converted into sodium carbonate (washing soda) in the blood which when deposited in tissues where hydrolysis takes place, is converted into caustic soda which is responsible for the painful and burning ulcer and that to combat this, the body in its efforts at self preservation and as a defensive means evolves cancer cellular tissues for the production of lactic acid through the glycolysis of blood glucose to neutralise the alkaline mineral salt-caustic soda". (The Mail dated 22-4-62)

Prof. Coirault (Head of the neuro-psychiatric department of a military hospital in France) maintains that excess salt makes the body cells work overtime to reject surplus salt and advises over-weight insomniacs to take the evening meals without salt to cure themselves of their sleeplessness and to reduce their weight as well.

"Excess of salt results in a uniform increase in crystalloid concentration and osmatic pressure throughout the body fluids but there is a decrease in intracellular fluid and an increase in extracellular fluid volume. The intake of salt induces thirst and more water is drunk to dilute the retained salt and thus restore the osmatic pressure. The weight of the body may be increased due to retention

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* Retention of chloride occurs in some cases of nephritis, in pneumonia and during the development of cancer and in the formation of edemas and so forth (For details, see the Pharmacology by Dr. Torald Sollmann, 1948—pages 758 to 761).

of saline. The excess fluid and salt are to be eliminated in due course. If one continues to take excess salt in his daily meals, the excess salt thus makes the cellular organisms work over time to eliminate surplus salt ".

Recent investigations show that 'this must be due to an increase of extra cellular fluid, since the content of sodium, a characteristically extra cellular constituent, is raised and the content of potassium, an index of intracellular water, is lowered in aged tissues; these findings may mean no more than that cells have shrunk' (Text book af Physiology and Bio - chemistry - by George H. Bell and others).

The basis of the signs and symptoms of congestive failure (heart) is, according to "Current Therapy"- by Howard F. Conn. MD (1957), the retention of excessive amounts of extracellular fluid which is composed predominantly of sodium, chloride and water. It is found by experience that the restriction of sodium intake is of greater therapeutic importance than primary consideration of either chloride or water.

Prof. J. B. S. Haldane, in his book entitled 'What is life?' says that " our cells demand an imitation sea water because their ancestors were accustomed to live in real sea water ; they demand it diluted because when they came out of the sea, sometime over three hundred million years ago, there was a good deal less salt in the sea than there is now. "

This suggests to the author that the salt also now obtained from the sea water is more contaminated and pungent in its characteristic taste etc. than three hundred million years ago and that its use in its crude form vitiate the cells and thus induce the formation of cancerous cells and other complicated maladies in the human system. The fact why animals on earth are not much prone to

such degenerated diseases shows that they are free from the extra sodium chloride obtained from sea. It seems therefore that the living conditions of animals adapted according to natural environment are better than that of the civilized mankind whose life is artificial defying the natural laws.

In his book on "Nutrition and Glands" in relation to Cancer, F. E. Chidester refers quoting the evidence of certain research workers to the importance of fruits and vegetables as rich in food salts to guard against Cancer. F. T. Marwood of England who is an adherent of the salt theory of cancer has said that, "in their raw state, fruits, vegetables and cereals provide all the necessary food salts." Horace Packard, in the Boston Medical and Surgical Journal (1912) said, "People who inhabit the tropics where a bountiful food supply of fruits and vegetables rich in food salts is consumed without cooking are cancer free". Dr. Ziegler (1934) in support of his thesis that cancer increase in civilized countries is due to the change in food habits has assembled much evidence relating to alkali and acid producing foods.

SIDDHAR KALPA SALT AND LONGER LIFE.

To sum up : The author is of opinion, therefore, that this answers the problem of aging as well. As a result of the hard working of the cells in the body day after day the process to eliminate the surplus salt through kidneys sweat etc. throughout life, necessitates the aging of cells and deterioration takes place gradually. The author therefore believes that there must be some truth in the findings of Siddhars that the use of ordinary common salt would vititate the successful results of Kalpa treatment for longer life. Why should we thrust upon the

cells an accumulation of unwanted salt and then cause the cells to age and degenerate rapidly rather than help them function for a very long time. Siddhars refrain from taking ordinary sodium chloride in their diet and in its place, a substitute which seems to be a right type of salt suitable to the good functioning of the cells has been specially prepared by them. Dr. W. V. Perumal Mudaliar (Assistant Director of Public Health Madras, retd.) furnished the information that according to a Siddhar Nadi reading, the medicinal plants grown along the sea shores up to a distance of thirty miles inland will not be effective for medicinal use due to the influence of sea salt. This suggests that Siddhars preferred Kalpa plants of mountain origin only. Some are of opinion that Siddhars have seldom used the ordinary sodium chloride extracted from the contaminated sea water in their preparation of consolidated salt. Some authors hold that the consolidated salt is prepared with the aid of alum, nitrosalammonia, rock salt, fullers earth, and camphor in due proportions. These ingredients vary according to different authors. The followers of another Siddha school maintain that the process of consolidating the salt could be achieved with the aid of the juice of certain Kalpa plants. For instance, Siddha Bogar seems to have employed the juice of the root of Pongania Pinnata (Pungu in Tamil) and Fungus (Kalan in Tamil) in the purification process of the consolidated salt. Although we are not concerned with alchemical process of consolidating salt, we would atleast like to know a substitute salt which is devoid of the evil effects and pungency for use as Kalpa.

The author hopes that the use of salt with less pungency etc. as directed by Siddhas will solve the problem of degenerated Cancer and Cardio vascular diseases.

THE SCOPE OF KALPA TREATMENT

In olden days, Siddhars devoted more time in finding out suitable remedies rather than describing the causes of a disease in detail. Therefore a study in the history of Siddha system of medicine will be beneficial in finding out a cure for diseases rather than criticising some of the insignificant and improbable items mentioned in those ancient medical works. The scope of Kaya Kalpa treatment is two fold: one is to cure degenerated diseases and the other is to prolong the life span. It goes without saying that a cure for degenerated diseases will naturally ensure longevity. Scientists may not have faith in rejuvenation and immortality except a very few like Dr. Alexis Carrel who engaged himself in research work on tissue culture of cells and their immortal behaviour.

With this in mind, a study of Kaya Kalpa treatment, therefore should be pursued to find out the cure for all degenerated diseases. The words Rejuvenation, Immortality etc. used in this treatise are only associated with ancient Siddhas and their medical works and not intended to accept them in toto as against the modern concept of scientific data governed by the Gerontological and Geriatrics societies in different parts of the world. William A. R. Thomson, Editor of the "Practitioner", in his book "The searching mind in medicine", says that 'immortality can be left as an inspiration for the artistic temperament" but a study of the Siddha science of longer life and the treatment with Kalpa drugs in the past, could help modern specialists to find specifics for degenerated diseases. The Kalpa that serves as a constructive medicine to recuperate the cell and the degenerated organs naturally acts as a cure for the degenerative diseases as well. Kalpa treatment is a weapon, preventive as well as constructive.

SIDDHAR KAYA KALPA METHODS.

The methods prescribed in Siddhar's medical science in the treatment of Kaya kalpa are as follows :—

1. Preservation of vital energy of the body by diverting the internal secretions to the circulation of blood by control of breathing through yoga practice.
2. Conservation of sperm by using it for regeneration.
3. Use of the Universal salt, such as 'Muppu' in Tamil, prepared by certain Siddhic process for rejuvenation.
4. Use of calcined powders prepared from metals and minerals such as mercury, sulphur, Mica, gold, copper, iron etc.
5. Use of drugs prepared from certain rare Indian herbs.

The methods 1 to 3 can be accomplished only by yogis (avowed celebates) and Siddhas for attaining immortality and the methods 3 and 4 are for prolongation of life of man freed from the degenerated diseases. The control of breathing, according to the yoga system, leads to rejuvenation and rejuvenation thus forms an integral part of immortality. This kind of Kayakalpa is prescribed only for yogis practising celibacy who have dedicated their life to the service of God and for the good of the world. Now let us, therefore,turn to the process of Kalpa as stated in No. 5 using certain Indian plants for securing long life.

SIDDHAR SATTAMUNI'S PROCESS OF KALPA

Should a man, says Sattamuni, resort to the Kayakalpa treatment at the age of thirty, he would continue to maintain the same age throughout his life. If the Kalpa drug is taken at the age of fifty, he will find rejuvenated as a young man of sixteen, if at the age of seventy to one of twenty years. Above the age of seventy, all the tissues and nerves will get impaired and will be beyond recuperation. Rejuvenation will then hardly be possible.

Siddhars hold that in the upper edge of spinal cord in the cervic region and above the Tonsil, there is a portion situate similar to that of a conch and a disc. Here a substance, namely mucus or phlegm, is formed. It has its own poisonous effect on man and injurious to his well being and good health. This is called 'Pitha Neer' in Tamil. This is described as the eclipse intercepting the union of sun and moon in the cerebrum as well as the passage for the secretion namely Amirtham (Nectar).

It is therefore obvious that those who concentrate on Kayakalpa treatment, should make an attempt to get rid of this poisonous effect first. Should this poisonous substance be completely emitted through mouth, the spinal cord will then be opened, and the nectar begin to secrete and enter into the blood stream. The cells in different organisms thus obtain a new type of nucleic acid to rejuvenate themselves.

CLEANSING THE THROAT.

The herb recommended by Siddhas for emitting the poisonous substance is Eclipta alba (Golden coloured) (Karisalankanni in Tamil). A paste of the entire plant mixed with ghee should suitably be brushed up the uvula

as well as in and around the tonsil to enable the mucus to vomit out through the mouth. This process should be repeated once early morning for a period of 40 days for the complete removal of poisonous effects from the throat. The same plant may also be used as salad in diet to rejuvenate the glands in the entire system.

CONSTIPATION—ENEMAS.

The next obstacle in prolonging the life span is constipation. The very first injunction for the treatment of Kayakalpa is that the bowel should be completely cleansed and evacuated first. Enemas are used to promote bowel evacuation by softening the feces and lubricating the rectal mucosa. The principal type of lubricating enemas employed is the juice of Aloe indica (Katralai in Tamil) mixed with castor oil.

LAXATIVE.

The next most popular drug in Kayakalpa used as laxative is Terminalia Chebula (Kadukkai in Tamil). Its virtue is highly appreciated by Siddhas and used against all internal ailments. A decoction of Myrobalans is a safe and mild purgative unattended by griping or other ill effects.

There are several varieties of gallnuts available in the market but a potent one red in colour is much preferred. The kernels of the myrobalans should be purified as per Siddha Pharmacopoeia and powdered before use. For chronic constipation, operculina turpethum is also recommended to be used with myrobalans.

The following is the direction to be observed while taking the powdered myrobalans as per Kayakalpa treatment :

To be taken with palm jaggery during June and July

To be taken with purified Sodii chloridum Impura (Induppu) during August and September

To be taken with sugar during October and November;

To be taken with decoction of dried ginger during December and January

To be taken with honey during February and March;

To be taken with Amuri during April and May.

TO TONE UP THE ENTIRE SYSTEM

(a) After completion of the above course, the next drug to be taken is piper nigrum (Milagu). Black pepper is one of the important ingredients in indigenous medicine of India. In the Kayakalpa treatment also, pepper has to be taken daily-five numbers-with 'amuri' or any other suitable media. It should be increased at the rate of 5 per day to reach up to the maximum of one hundred.

(b) The next one is 'Karanthai'. This is a general term used in Tamil for basil plant. There are 19 different kinds in these species. The most important among them for therapeutic use are Sphaeranthus Indicus, S. Hirtus and S. Zeylanicus.

Make a fine powder of one of the above purific drugs; add powdered sugar in the proportion 4: 1 and mix well.

Dose: 20 grains twice a day with honey in empty stomach. It is to be taken one Mandalam (40 days)

Indications: To expel the evil effects of humoral derangement–Vatam and Pittam-from the body.

(c) Take thick bottom stems of Tinospora cordifolia (Sindil Kodi) and purify it according to Siddha system. Prepare starch from this moon creeper, make fine powder and add sugar 4 : 1. Mix well.

Dose : 20 grains twice a day in empty stomach; Number of days to be taken is 40.

Indications : All kinds of Jwara doshas, Kapalavettai Megha rogam etc. It is also served as a very good tonic for strengthening the entire system.

(d) Take the riped bark of azadirachta Indica Margosa-(Vembu) of one hundred years old. Purify the bark, make it fine powder, soak in the juice of Abrus precatorius with black seeds (Karun Kuntri) and allow it to dry. Repeat the soaking process for a number of times. Add powdered sugar 8 : 1 and mix well.

Dose : 20 grains twice a day. This is to be taken for 40 days.

Indications : Tones up the nervous system. Improves the skin and connective tissues.

(e) Take equal quantity of each of the following herbs : Eclipta prostrata (Golden coloured Karisalai) Acalypha indica (Kuppai meni) and coldenia procumbens (Siru-Serupadai) small variety.

Make these three drugs into powder or juice, boil on slow fire and bring it to the consistency of thick syrup; At the end, add honey and mix well.

Dose : 20 grains twice a day - to be taken for 20 days.

Indications : Expels excess fat and sets right the muscular system. Removes gas from the stomach and Kaphem (Phlem) from the respiratory system. Gives golden colour to the skin.

(f) Equal quantity of the roots of the Indigofera aspalathoides (Sivanar Vembu) and the seeds of celastrus

paniculatus (Valuluvai) should be powdered first. Prepare medicinal oil out of it. It is called Kuzhi Thailam in Tamil. Add cuminum cyminum (Siragam) and sufficient powdered sugar and mix well.

Dose: 5 grains twice a day (to be taken for 40 days)

Indications: Dhathu Siddhi: Expels Pittam. Makes the system free from Kapham.

(g) Take equal parts of each of the following herbs SOLANUM trilobatum (Dhuthuvalai) Alangium Salviifolium (Alinjil) seeds of celastrus paniculatus (Valuluvai) Myristica fragrans (Jadikkai) Roots of the Plumbago indica (or zeylanica) (Chitramulam) Rhizomes of curculigo orchioides (Nilapanai Kilangu) Golden coloured flowers of cassia fistula (Porkontrai). Make fine powder of all the eight drugs.

Dose: 14 grains twice a day with ghee to be taken for 40 days.

Indications: Appetizer; Aphrodisiac; Expels gas from stomach, improves digestive system, stimulates muscular tissues, the secretion of sweat, urine and bile stimulant action on the nervous system.

(h) Take the eggs of black fowls, keep them within a heap of rock salt in an earthern pot and close the mouth completely air-tight. Let it be then buried into the earth for two months, for condensation of the eggs. After taking the pot out of the pit, each egg should be boiled in the juice of the root of the corallocarpus epigaeus (Akasagarudan Kilangu). Remove the outer shell of the egg and have it tested before use.

Dose: Half an egg a day; to be taken for 20 days.

Indications: Tones up the Genito-Endocrine system.

CALCIUM COMPOUND

(i) Take purified Karpoora Silajat and grind well with the white of the eggs of fowls; when the drug is well ground, it should be made into a number of small discs that are to be dried in sun. The drug then is to be subjected to the process of calcination, according to Siddha System of medicine.

Take sufficient purified Kalnar and repeat the same calcination process as outlined for the Silajat.

Take purified egg-shells of fowls and subject it to the above process of calcination.

Mix well all the three calcinated powders, grind well and keep them in a bottle.

Dose: 5 to 10 grains with butter or ghee or at the time of chewing betels.

Indications: Improves Kidney - urinary system. Diuretic.

MEDICINAL OIL BATH

(j) Take equal parts of the following herbs, rhizomes of curcuma aromatica, Fruits of Emblica officinalis, Seeds of Azadirachta indica, Piper nigrum, Fruits of Terminalia chebula.

Grind these five drugs into fine paste with cow's milk. The whole thing is boiled on low fire, stirring often. Add butter and mix well. This oil paste should be applied to the body-from head to foot. This is to be used externally for taking bath twice in a week.

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* It is hard to believe whether the course mentioned under (h) above would be adopted by Siddhas.

SPECIAL SALT TO BE USED IN DIET

Siddhars do not recommend ordinary common salt (Sodium chloride) for use in diet. Yogis refrain from using this common salt in their diet. Should we use common salt, the Kaya Kalpa treatment would be a complete failure. Hence, Siddhars advocate a consolidated salt that is devoid of pungency, should be specially prepared and used in food. This special kind of salt, prepared according to Siddhic method will also serve to conquer old age and diseases and help to prolong the life span. It is said that the art of consolidating the salt is the most difficult one and that it is not known to other sciences. This subject has been elaborately dealt with in a preceding chapter.

GENERAL PRECAUTIONS

The diet, in the course of Kayakalpa treatment, is to be without common salt, sour things (tamarind), fish, meat and allied pungent things. Sexual enjoyment should be avoided.

The names of these drugs vary according to different authors who eliminate one or two from the list and substitute some other drugs instead. Should any one wish to undertake a comparative study and research on this subject, we may refer to the works of Bogar, Macchamuni, Konkanavar, Karuvoorar and others. Bogar has included the roots of cynodon Dactylon (Arugu or Muthandam in Tamil) also in item (a). He says that the evil effects of salts should be first eliminated from the system and for that he prescribes a special herb namely golden coloured Aloe barbadensis (Sen Kumari). Unfortunately such species are hardly available now.

He also recommends certain herbs like Bacopa monnieri (Brahmi), Emblica officinalis (Nellikkai) Leucas aspera (Tumbai) in black colour to be included in the Kalpa treatment. The botanical names of the ordinary plants available at present are only given for the investigation of research workers; but a close study of Siddha's Kalpa works reveals that there are different species in each family of herbs and Siddhars have chosen only very rare specimens which belong either to that of a golden coloured flowers or black varieties in each group;for instance,take the Indian goose berry. It is one of the important ingredients used in indigenous medicine of India; but in Siddhar's Kaya Kalpa treatment, a special type of goose berry, black in colour is required which is very rare and not easily procurable. Similarly almost all the herbs mentioned in Kaya Kalpa treatment by Siddhars are the specimens of rare kind in that particular species or group which are said to be found in certain parts of hills like Seven hills (Tirupathi) Kolli hills (Salem) and Podigai Hills (Tirunelveli) in Southern India. Those who were in pursuit of Siddhar's Kaya Kalpa treatment, were not able to identify and procure the right type of plants as indicated in their works and in the absence of these Kalpa plants, they employed only ordinary plants easily available in the market for their trials. As a result of these handicaps, the Kaya Kalpa treatment was not a success to them and they lost their faith in Kaya Kalpa methods. It is also said that Siddhars, in the course of Kaya Kalpa treatment, did not entirely depend on the rare kind of herbs but they had also used certain minerals and metals in their Kalpa drugs. It is traditionally believed that with the help of a rare single Kalpa plant, mercury, sulphur and other arsenics etc., may be consolidated so as to stand the test of fire. Such a

drug is credited with the power of prolonging life. Marvellous powers are attributed to this Kalpa medicine of mineral origin, as it has also got the virtue of curing degenerated cancer, rheumatism, paralysis, cardio-vascular diseases etc. Therefore it is futile to search for all the Kalpa plants mentioned in Siddha works and attention may be devoted to a few plants only.

According to a version in the work of Siddhar Bogar the following Siddhas are celebrated with the usage of a single plant in their Kalpa drug indicated against each of them.

1.	Thirumular	Karisalai.
2.	Bhattar	Kumari
3.	Kalangi	Karanthai
4.	Anandha nathar	Omam
5.	Korakkar	Kanja
6.	Siva yogi	Karisalai
7.	Rama devar	Karuneeli
8.	Vamamuni	Seruppadai
9.	Kanjamalai	Karuveezhi
10.	Konkanar	Pon Kaiyan
11.	Patanjali	Serupadai
12.	Bogar	Kollan Kovai
13.	Macchamuni	Vallarai

We have found that it is very difficult indeed to identify very rare specimens of plants-especially black species in each group. Siddhar Bogar suggests ways and means to solve this problem. He says that a small farm should be specially formed with a black soil for cultivation of certain Kalpa plants. This black soil should be fertilized four times with the nuts of Semecarpus anacardium (Senkottai) as its manure. He further adds that the plants thus cultivated may be tested by application of this juice to the white feathers of a

stork when it will be converted into black like that of a crow. The Kalpa plant that stands this kind of test is capable of rejuvenating the system. An institution interested in this kind of research may undertake investigation on scientific lines to differentiate the ordinary plant with this kind of specially cultivated plant. However, it is said that Siddhars would always prefer original plants for obtaining satisfactory results in rejuvenating the system.

RESEARCH IN KALPA PLANTS

*As a matter of interest, mention is made of only the names of the Kalpa plants of rare kinds mentioned in Siddha medical works, although we are not familiar with those plants and it is indeed a difficult task to identify them. Even hereditary practitioners of Siddha medicine are not in a position to tell with certainty whether a particular medicinal plant is the one described in old Siddha manuscripts in vernacular nomenclature, to enable the botanists to identify them. It is also true that no systematic attempt was ever made either by Government or any private organization to identify the valuable medicinal plants in the hills of Podigai, Sathuraigiri Courtallam, Kolli and the Seven Hills as described in Sidda medical works. The indigenous drug plants like Rauwolfia Serpentina have been widely used in India from time immemorial but they have only recently been recognized and found a place in the B. P. C. Similarly a systematic approach to these Kalpa plants as described in ancient Siddha medical works may answer the problems of cancer, cardiovascular and other degenerated diseases, if not for rejuvenating the entire system. But one wonders

* Vide a list of Kalpa plants given at the end of the book.

why modern doctors and research workers in India did not take much interest to make use of the valuable herbs like Eclipta alba, Hydrocotyle asiatica, Alternanthera sessilis, Solanum trilobatum, Chiconum endivia, Marsilea quadrifolia, chicirium endivia and a great number of greens having medicinal value that are grown abundantly in and around their gardens and used by millions of people in India in their daily diet from time immemorial. The answer is not far to seek. They will wait until these drugs are recognized by the West. Only then their eyes will be opened to recommend and prescribe these simple drugs.

And why the percentage of the scourge of cancer, coranary thrombosis etc. was higher in the most highly civilized world than in Indian villages where millions of rustic people of older tradition were accustomed to include in their daily wholesome food a great number of plants as greens and salads that are procured from their neighbouring gardens mainly on account of their poverty not knowing that they were using the Kalpa plants of great value.

It is therefore believed that there is a vast field of virgin and untrodden ground in Siddha system of medicine - especially in the treatment of Kaya Kalpa - in vegetable as well as mineral origin - for investigation on modern scientific lines. That might surely lead one to find out atleast certain preventive medicines, if not a cure, against many complicated and degenerative types of cancer, cardiovascular diseases etc. The basic theory advanced here is that a drug that is capable of rejuvenating the system is sure to arrest the internal growth of cancer cells and remove the blood clotting in coranary thrombosis etc.

THERAPEUTIC USES OF KALPA DRUGS

It may as well be asked how Siddhar Kalpa drugs of mineral compounds containing chiefly gold, mercury, sulphur, salts etc could fight against degenerative diseases. The scientists may have even great doubts as to their therapeutic uses in this regard. But the pharmacological properties of these metals have already been well investigated. Therefore a comparative study of therapeutic uses of these drugs will be of great interest to modern investigators.

(1) MERCURY

Colomel has been in use as a diuretic from the time of Paracelsus (16th century). Mercurial compounds are highly effective as bacteriostatic agents as well as antisyphilitics. In spite of its efficacy as well as its pharmacological and toxicological importance, its use in modern days has been displaced slowly by some other drugs, because of its cathartic action and uncertainty of absorption.

But its cathartic effect in suitable combination with other drugs renders it beneficial as in Siddhar Kalpa treatment by eliminating 'the ashes of the metabolic fires' from the body. Moreover, small doses of calcined oxides prepared according to Siddha methods ensures certainty of effect and absorption in the system as nervine tonic stimulant and alterative increasing the number of blood corpuscles and acting on the tissues and endocrine organs. As an effective bacterial agent, it expels all poisonous by-products accumulated in the arteries and serves as intestinal antiseptic.

Paracelsus' views on mercury will be of great interest in this regard. He says:

"The Elixir of mercury, prepared in the same way as that in which it is used for transmuting metals, avails in the very highest degree for driving away disease. As metals are transmuted and fully fixed, so also is the body in the following manner: Reduce mercury in elevation until it assumes the form of a fixed crystal, then digest it to the point of resolution and coagulation; join it with gold so that this shall produce its ferment. Then proceed according to the prescript of Hermes, and continue to the completion of the stone. The dose thereof is one grain. Its power and virtue preserve the whole body in its entirety."

SULPHUR

Calcined sulphur or red oxide of sulphur can only be obtained by consolidating it first by Siddhic methods of purification. It is also prepared by the process of sublimation. According to Siddhar's science it is an alchemical process and that it may not readily escape as fumes in fire. It is therapeutically used both as an iternal and external remedy against scabies and other skin diseases, rheumatic arthrities, spasmodic asthma, jaundice and blood poisoning etc. In short, alterative, diaphoretic as it is, will conserve the body in small doses.

For conservation of health, Paracelsus recommends the use of purified sulphur, as medicament according to alchemical process. It is as follows:

"It is specially difficult, yet worthy of all celebrity to realise the power and nature of the earth which procreates balsam, the characteristic whereof is that it suffers nothing to putrefy. But think of the resins whereof the principal

ingredient is sulphur and there is nothing which deserves greater praise. In sulphur there is a balsam which none who study the different arts should fail to remember. In it are the balsamic liquids which do not allow wine or any thing dead to putrefy, but do so conserve the body that there can attach to it no evil influence natural corruption or any impressed on it from without."

According to modern pharmacology, because of its soluble character, sulphur is mainly employed in ointment bases for external use in skin diseases on account of its disinfectant action and internally as a laxative for softening the stools.

(2) GOLD

Only in recent times, gold salts have been used against tubercle infections. Its use has now been extended to Rheumatoid arthritis. Because of its distribution in the body and its short life, Colloidal radio active gold, has been used in the treatment of Cancer (Phamacology in Medicine by Drill). Moreover, its use has been proved effective in epilepsy, alcoholic neurasthenia and in the morphine habit (Stanford 1924). A number of clinical studies on the usefulness of gold shows that very little gold is absorbed and it is excreted mainly by the kidney etc. Generally oral administration of gold compounds is not preferred. But, Siddhar kalpa containing gold compounds is regarded as a sovereign remedy in heart diseases, also as wonderful alterative, nervine tonic, antidote to poison, and a powerful sexual stimulant. It has also been recommended as a general tonic in anemia, debility and in the treatment of T. B. Paracelsus, in his treatise on longevity says that of all the elixirs, the highest and most potent is gold.

Care is taken to see that calcination of gold is free from metallic state and lustre to ensure safe absorption in the system.

(3) ARSENIC

In the "Pharmacological Basis of Therapeutics" it has been referred that the two diseases which may respond favourably to medication with inorganic arsenic are leukemias and psoriasis and also asthma. As Leukemia is a cancer of the blood, no surgery is required but can be cured only by a chemical agent like arsenic.

In Siddhar Kalpa, a purified and consolidated arsenic is being included. It is also effective against all fevers, asthma and anemias.

(4) COPPER

Copper plays a vital role in the formation of hemoglobin and it is used in clinical anemias. On account of its toxicological properties, it is not of much importance in medicinal use. A small amount of calcinated powder of copper is included in Siddhar Kalpa. It is regarded as very effective against leprosy, skin diseases and in the improvement of blood. In the process of Kalpa preparation, the toxicological effect of copper is eliminated.

(5) IRON

In modern medical system medicinal use of iron had come into vogue in the eighteenth century. It is now generally agreed by all that inorganic iron is the most

important one for hemoglobin formation. Ferrous iron is said to be radically absorbed than ferric iron.

According to Kalpa system, calcinated oxide and red oxide of inorganic iron have been in use for the past two thousand years. In the preparation of iron calcination, a small amount of sulphur and magnet is also added to give high potency.

Indications: Anemias, Jaundice and as a general tonic to tone up health.

According to modern pharmacological investigations, the use of mercury, gold, and arsenic as a single drug has been established as effective in the treatment of cancer, leukemia, alcoholic, narcotic and other blood poisoning rheumatism and bacteria infections. The use of all these three in suitable proportions as compounds will not only be effective in the treatment of degenerative diseases but also serve as a tonic.

In addition to the above substances, a consolidated salt containing alum, nitre, sulphur, rock salt, fullers earth, borax, salammonia forms part of the preparation of Kalpa drug. Moreover, the use of the juices of a great number of Kalpa plants is involved in the process as already described in the foregoing chapters. The efficacy of a single Indian plant Rauwolfia Serpentina is well known to the medical world. But a combination of similar plants in a suitable proportion in the preparation of the above Kalpa drug of mineral origin will serve a very useful purpose in the prolongation of life.

A Guru says that the whole secret centres round the preparation of consolidated salt. Without the consolidated salt, he proceeds to say that we cannot control the powerful metals like mercury and gold. When the author with great respect to this Guru raised his doubts as to how this Kalpa could combat

cancer and coronary heart diseases, he explained briefly with a smile that it first eradicated blood poisoning slowly as a consequnce of which it arrested the formation of blood clotting and also stopped the growth of cells.

But he utterd a note of warning that Kalpa treatment will not be effective and successful if one fails to undergo the preliminary and initial medicament for more than forty days for the removal of all waste matters from the body and make it free from poisonous contamination as described in a previous chapter. Now the stage will be set for the administration of Kalpa drug. This process is like the lubrication of the machinery and its allied component parts. As already noted, according to modern scientific investigations hardening of the walls of arteries and calcium deposits etc are removed completely in the course of such a treatment.

The Guru further reiterates that, during the Kalpa treatment, the pungent salt should never be used: as otherwise all that are achieved in the treatment will go in vain. Scientists may differ on the fact. The Guru says that salt may not be the sole single factor to induce cancer formation but it waits to gain an unfavourable condition due to other factors in the body, and therefore, salt is essential, only its pungency should be avoided. A substitute salt devoid of pungency is the most suitable one. Similarly, the same argument is advanced against the use of tobacco. It is universally agreed that the use of tobacco in any form will be harmful and that it induces cancer only under unfavourable conditions owing to other disturbances in the body.

It is really astonishing to note how the ancient Siddhars without the advantage of any of the modern scientific techniques observed all these secrets of

phenomena of life so accurately, which no modern searching mind can dream of. "Our ignorance of ourselves", says Dr. Alexis Carrel, in his book 'Man the Unknown', "has given to mechanics, physics and chemistry the power to modify at random the ancestral forms of life and thus the enormous advance gained by the sciences of inanimate matter over those of living things is one of the greatest catastrophes ever suffered by humanity". But, the science of man is not an unknown thing to ancient Siddhars who, endowed with inner light, have revealed some of the secrets of the inner mechanism of man, such as super hormone 'Siddhamirtham'. As Alexis Carrel emphasises the natural conditions of existence have been destroyed by modern civilisation, and the science of man has become "the necessary of all sciences".

The author hopes that the Siddhars' science of life and their experiences as propounded in the ancient works may contribute not a little in the pursuit of scientific knowledge of man in the years to come.

Kalpa medicine is therefore undoubtedly based on the universal life principle because all the important essential requirements for the composition of body are as well found in Kalpa. In short, the very secret of nucleus formation is found in Kalpa. Kalpa is curative physically and mentally, as well as a preventive and constructive one.

The active principles contained in teak make it durable and stand against attacks by white ants and moth. Similarly, the life principle in Kalpa makes the arteries, nerves, tissues and every other organs perfect and acts as a preventive antidote to degenerative cells.

In view of the facts discussed above it is not unlikely that the claims made for Siddhar Kalpa drugs may as well be borne out by further research.

THE EFFECT OF KALPA IN APHRODISIACS

* Medicine means one that ensures physiotherapy
Medicine means one that ensures psychotherapy
Medicine means one that ensures preventive against diseases.
Medicine means one that ensures preventive against mortality.

Tirumular 8000

Kalpa treatment deals with the promotion of the sperm. Its loss weakens man. Its wastage invites many kinds of degenerated diseases. Sperm is therefore regarded in the Siddhar Kalpa system of medicine as of the paramount importance to mankind. It is therefore the duty of a wise man to guard himself. Siddhar Kalpa treatment aims to strengthen its resistance power. The scope of the Kalpa treatment is to uplift mankind in physical, mental, spiritual and yogic aspects. Siddhars' Kalpa treatment is the science of aphrodisiacs and it should not be confused with modern sex science.

The quintessence of one's food is the sperm. According to Siddhars' science, sperm formation is dependent on the intake of food of nutritive value. A list of plants that are capable of invigorating aphrodisiacs is given under this head. These plants are in constant use

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* மறுப்பதுடல் நோய் மருந்தெனல் சாலும்
மறுப்பதுள நோய் மருந்தெனல் சாலும்
மறுப்பதினி நோய் வாராதி ருப்ப
மறுப்பது சாவை மருந்தென லாமே.

—திருமூலர் 8000

by millions of people in India in their day-to-day life from time immemorial. The use of each part of these plants is well described in Siddha medical works. A close study of these plants in the light of modern scientific experiments reveal that they are very good nutritives. An extract from each of these drugs of aphrodisiacs, listed more than 40 in number, is included in the preparation of the syrup that is regarded as an Elixir of life. Perusing the descriptions of the use of each part of the roots, stems, fruits, leaves, resin, and seeds of thousands of plants, one will be struck with awe and wonder that in those days, when the modern techniques were not available, the Siddhas with deep insights were capable of discerning the use of such plants rich in vitamins, hormones, proteins and other nutritive food salts.

In addition to this Elixir of life prepared from plants rich in vitamins, hormones and natural food salts, the foremost of aphrodisiacs used by Siddhas is the Kalpa drug of mineral compound containing gold, mercury, sulphur, iron, magnet, copper, arsenic and the essential salts.

The question may be asked: How do we know that Kalpa drug has been assimilated in the system with beneficial effects? Of course, there are many beneficial effects such as eliminating waste material and toning up the digestive, circulatory and the nervous systems by stimulating the secretions of glands, hormones etc. The foremost of all such beneficial effects is the improvement of the vital fluid - sperm, which according to Siddhas ranks first in importance. The improvement of sperm lies not in stimulating the aphrodisiac desire and the secretion but in the consistency of the sperm. The scope of Kalpa treatment is to improve the degree of density of sperm. The way to make it a thick solidity is to eliminate its excess loss. Retaining the sperm in the body the

resistance power and health will not be impaired. Excess of sexual indulgence makes a mân weak and senility takes place in him quickly. He falls a victim to all kinds of degenerated diseases. The use of consolidated salt, Kalpa of mineral origin and the syrup of Elixir of life will strengthen the density of sperm and make the body invulnerable to decay early and ensure long life.

The main theme of Siddhas is therefore always to protect the sperm, which is the supreme seed of life. The whole principle of Kaya Kalpa treatment centres round the control of sperm and the avoidance of senility early in life. The Yogis who control the breath, also control the mind and then the sperm. The consolidated sperm in yogi's life plays an important role in the conquest of old age, diseases and death. The yogis even envisage the conquest of space with the aid of the sperm in them. It is not proper to discuss here the subject of space travel. Siddhar's conquest of moon and other planets will be dealt with in a separate treatise. Arutjothi Ramalinga Siddha attributes great divinity to this quintessence of food-sperm, which is the integral part of the Universal seed of life. Its formation is not within the control of man (Seevan) but in the hands of the Supreme Siva. A scientist cannot create and develop sperm in a laboratory. A whole Chapter in Tirumular Tirumantiram deals with this subject of creative force Sperm (Vindu-in Tamil)

Modern science has not yet devised a method to know about the formation of the sperm. Nevertheless, an elaborate investigation has been made by modern scientists on the biochemistry of sperm. It is liquid but coagulates in vitro; after a few minutes a secondary liquefaction takes place, the mechanism of

which is still obscure. The volume of sperm per ejaculation is estimated at 2–4 c c. That contains on an average two hundred million spermatozoa. But the Siddhars' idea of reducing the sperm ejaculation from 2–4 c c. and to improve its quality and density by food habits is, I think, an old concept but it is quite new to modern scientists who are not conversant with the subject of this kind. No attempt has so far been made by modern dietarians in this direction, despite extensive research on the subjects of vitamins, enzymes, hormones proteins and nucleic acids, D N A; R N A etc.

The author is of opinion that the view of Siddhars on condensing the sperm in the body to a certain extent by food habits is not unscientific and an improbability. It is therefore significant that the liquid sperm-that is less thick indicates the weakness and its degreee of density its healthy symptom. The volume of ejaculation will be less if the sperm was thick. Moreover, such a healthy symptom of sperm plays an important role in conjugal affection and promotes better and pleasant living conditions in the family and ensures longer life. The plants used as aphrodisiacs for a very long time are listed under this head for investigation. Kalpa of mineral origin also ranks first in this regard. I hope a further study on the lines set forth by |Siddhas is worthwhile. The pharmacological action of some of these drugs have already been assayed. A clinical research, free from bias, is required to verify the statements made in Siddha Kalpa works in this regard.

George Ryley Scott, in his book, 'The Quest for Youth' says that it has long been thought that where strict abstinence from every form of overt sexual expres-sion is practised, the male benefits through the absorption of the seminal fluid. ......He adds, that 'this belief is the

basis of the many of the early methods of rejuvenation' and this system.........some times referred to as Coitus Reservatus consists simply of coition without ejacula-lion. Therefore, this method is also regarded as an effective one in family planning. Even in conjugal union, *a yogi always gets benefits through the absorption of the seminal fluid and ejaculation is withheld.

The chemical composition of the sperm as described by Dr. T. Mann, according to data given by various authors in his book 'The Biochemistry of Semen, (1954) is also cited for the purpose of further investigation.

MODERN RESEARCH ON THE PROBLEM OF AGING

Dr. William A. R. Thomson, in his book 'The searching mind in medicine' says that one of the first difficulties encountered by the Gerontologists is that of differentiating the bodily changes due to aging per se and those due to disease-such as the aging of elastic fibres in the wall of the artery or some disturbance of the nutrition of the arterial wall or abnormal fat metabolism etc. Scientists maintain that the onset of aging was the result of auto-intoxication due to loss of normal balance between anabolism and catabolism. It has also been proved that over-feeding along with obesity tends to degenerative condition of body and shortening of life. As age increases, the calcium content of certain tissues, brain and walls of arteries also as well seems to increase in amount. It shows clearly that with increasing age, certain biochemical and biophysical changes in the cells

* மாதரிடத்தே செலுத்தினும் அவ்விந்து
காதலினால் விடார் யோகங் கலந்தவர்.

—திருமூலர்

also occur. There is reason to believe that with the aging process senility takes place slowly in cerebral functioning associated with pituitary and hypothalamus. According to hormone specialists' observations, alterations in endocrine function, loss of functioning in nervous system, tissues and organs are the leading factors in the process of aging of protoplasm itself which is the essential constituent of cells. Basically hormonal deficiencies play an important role in degenerative processes.

IMMORTAL TISSUE CULTURE

It is proved that certain single cell creatures do not yield to natural death unless and until it be caused by some violence or other factors. Dr. Alexis Carrel the celebrated biologist in his article on 'Tissue culture' has proved beyond doubt that it has been possible to keep some of the animal tissue almost alive and growing indefinitely in a suitable organic media. He called them as 'immortal'. Cultures should, at frequent intervals, be transplanted to fresh media or else growth ceases and the cells begin to die poisoned by the accumulation of their debris and other used up stuffs. Therefore, the quality of the media used in the Tissue culture is the determining factor. Similarly the cells of our body as well should be brought up in an environment free from the contamination of the waste poisonous by-products in the assimilating process. Therefore a high degree of constancy is to be maintained in the internal environment for the existence of life and health in the body, by keeping up the equilibrium of acid and alkaline balance in the body, eliminating the waste products regularly. The most common complaint amongst aged people is constipation resulting in auto intoxication. Therefore great care should be taken to

avoid constipation to ensure longer life. A number of scientific studies on the theories of aging from very early periods have clearly established the fact that the accumulation of the ashes of the metabolic fires or harmful poisons play a vital role in the effective functioning of various cellular organisms causing dreadful degenerative diseases among the aged persons.

Siddhar Kalpa methods envisage to eliminate constipation, auto intoxication and accumulation of the ashes of the metabolic fires etc and thus a stage has been set forth for the effective functioning of cellular organisms.

THE FIGHT AGAINST HEART FAILURE

Of all the degenerative diseases, the most prevalent killing disease of to-day is heart failure which includes coronary heart disease. It is almost endemic in nature. Dr. Paul Dudley White, a heart specialist says that 52 per cent of all deaths recorded in U. S. A. are due to heart diseases. Dr. Howard B Sprangue, a former President of the American Heart Association estimates that '40 per cent of all men over forty have a significant degree of obstruction of their coronary arteries.' Therefore its scourge is second to none in killing the mankind at the prime of life. Francis Bello, in his article, "The murderous riddle of coronary disease (1958)", says that the American Heart Association is spending about 22 million on research and the National Heart Institute 32 million a year. He says that 'once atherosclerosis is well advanced, the stage is set forth for the formation of a thrombus or blood clot which may occur anywhere in the circulatory system' especially in the coronary arteries. According to

observation of heart specialists a diet rich in fat and in cholesterol, in addition to heredity, seems to be the major cause for this affliction. They have accordingly listed five fundamental factors such as excess weight, elevated blood pressure, elevated cholesterol, excessive cigarette smoking and alcohol, drinking that are mostly responsible for heart attacks and strokes. It shows that it is due to violation of natural laws.

Therefore a diet with low fat content and cholesterol is regarded as beneficial. Now it may be safely concluded that the heart disease is much associated with the gradual increase and accumulation of caffeine, nicotine, fatty substance and other artificial chemical stuff etc. in blood the deposit of which blocks the free flow of blood stream in the body. The author is of opinion that like adding fuel to the fire the use of pungemt salt in diet may also produce some evil effects in blood. Heart failure is mainly due to contamination of blood poisoning in addition to other factors such as blood pressure, heredity etc. What kind of treatment was so far undertaken to reduce the blood poisoning and blood clotting? Ever so many methods but not one with complete success. Now the question is whether Siddha Kalpa treatment could be of any benefit in the heart disease. There are ever so many maladies in the degenerative aging process and the author does not want to go into details abouts the degenerative diseases like Rheumatoid arthritis, osteoarthritis, chronic bronchitis, loss of memory and sexual power and impairment of senses etc. Nevertheless, a short note on the degenerative cancer is considered as of paramount importance for discussion in the next chapter.

(2) THE FIGHT AGAINST CANCER

The most predominant of the degenerated diseases in the world to-day is Cancer which ranks second to cardio-vascular disease. The origin of all degenerated diseases, according to Siddha system is under "Megha Noyi" which means impairment in the blood stream like that of a cloud burst. It may be due to microbiological or accumulation of poisonous by-products due to malnutrition and chemical and physical changes in food assimilation. In Siddha medical works in Tamil, Cancer is defined as 'Putru Noyi' that is as a disease developed in the body like a mound over a nest of termites-destructive social insect of neuropterous order.

It is worthwhile to remember some of the factors in the modern explanation on Cancer in the present context before we come to a conclusion on the principles of Siddha Kalpa treatment. An American cancer expert Dr. John Heller said at the Eighth International Anti-cancer Congress at U. S. A. (July 1962) as follows:— "Cigarette smoking, motor car exhausts and atmospheric polution are believed by most U. S. scientists to be among the causes of Cancer."

Soviet Professor Lev Zilber has, on the strength of his experiments on animals, expounded his theory that "Cancer is triggered off by viruses". Dr. Jonas Salk, the discoveror of polio vaccine and the Nobel Prize winner says: "There is good reason to believe that viruses cause cancer" and the way to fight cancer is 'to immunise man from all viruses that affect him'. Dr. Wendell M. Stanley, Nobel Prize Biologist, maintains the same view.

Speaking at the National Defence Medical centre, at Taipeh (1959) Dr. Edmund Cowdry, a leading American cancerologist warned that "one-fourth of the world's population would die of cancer 65 years from now, if the present rate of growth went unchecked. He attributed "the difficulty in cancer prevention to the fact that there were 400 to 600 chemical substances which could cause the disease". He concluded that 'the principal means of treatment being used today were surgical radiological with hormones and by chemicals; but none of them was a sure cure.

'What makes a human cell stop growing?' is the question still unanswered in the medical world. Why the efficient role of DNA and RNA in the nucleo metabolism and reproduction of the cells of the body stops leading to fatal decline is wrapped up in obscurity. It is one of the great mysteries of life. If that secret is known, then the problem of cancer could be solved. In his book on "Man against aging", Robert S. de Ropp says that "just recently the U. S. Government has donated 25 million dollars to step up their research and enable scientists to test a further 40,000 chemical substances one of which may possess the unique property of killing the cancer cell, leaving the normal cell unharmed; but so far no agent has been discovered which will arrest it permanently."

We gather from these and other diversal observations the man is unarmed against this scourge of Cancer that devours more than 200,000 persons each year in U.S.A. alone, and the scientist is engaged relentlessly in the pursuit of a powerful weapon to eradicate this disease. But, as already described in the previous chapters, a single chemical agent, according to Siddha Kalpa system, is seldom recognised and used as a powerful medicament

against a complicated and degenerative disease. But a compound containing different kinds of minerals as well as medicinal plants, as per Kalpa system will be much preferred to a single chemical substance in the fight against cancer. Any practical solution in combating this dreadful disease is bound to be of paramount importance.

There are Kalpa plants to be taken for 40 days for the purification of blood forming organs and such process is intended to guard against the formation of cancerous cells and coagulation of blood in cardiovascular disease. But unfortunately there is no modern technique to detect the active principles in the Kalpa plants. However effective may be the curative aspects of these plants the active principle of chemical constituents are to be assayed and confirmed. Only then the plants will be recognised for inclusion in modern scientific pharmacology, according to their therapeutic uses. It is therefore desirable that the pharmacological research should be based on the broad outlines of finding out all aspects in their entirety rather than finding merely the active principles.

The problem of cancer is broad. In his book 'The Riddle of cancer' Dr. Charles Oberling says that 'in civilized lands at least 11 out of every 100 persons are destined to die of cancer'. It invades so many branches of medical science. An army of medical men such as chemists, biochemists, pathologists, histologists, bacteriologists, physicists, radiologists, surgeons and specialists in cellular organisms belonging to different cancer research centres of the civilized lands meet together frequently and discuss, in the light of modern experimental research, measures to combat the formidable and dreadful enemy viz. cancer.

Cancer, according to modern scientists, may be divided into two groups-external type (cancer of the mouth, breast, genitourinary organs and skin) and internal type (cancer of the lung, liver, stomach, kidney etc.) Against the cancer of the former type the only treatment available at present in well equipped institutions is surgery and radio therapy at the hands of experienced specialists. Against the latter type the above two weapons are of little use resulting in an increase in the mortality rate year after year.

Besides, Leukemia is another fatal disease due to neoplastic disorders of the blood and blood forming organs. It is characterized by an extensive and abnormal proliferation of the white blood cells and in most cases associated with anæmia, often of a severe type. Various studies show that its onset is insidious and well advanced before the patient complains of symptoms. Roentgen Ray therapy is considered to be less effective, in fact harmful in the treatment of acute leukemia. Radioactive Phosphorus is also valueless in the treatment of lymphosarcoma or acute leukemia and the risk of damage to normal tissues is often felt by over dosage etc. There are five kinds of treatment which are considered suitable from the stand point of only palliative value, namely:-(a) blood transfusions, (b) folic acid antagonists, (c) antibiotics, (d) 6-mercaptopurine, (e) cortisone and ACTH. But various studies show that three is no authentic record to prove that a patient with truly acute leukemia has ever recovered.

As Surgeons' instrument is of no value in the treatment of internal cancers or leukemia (the cancer of the blood), a suitable chemical substance is the only alternative to be discovered in the future to arrest the insidious character of the disease.

Curiously enough, the chemical which is capable of combating the insidious cancerous cells in blood forming organs should be one that will not harm the normal tissues.

The chemists' central problem lies in selecting such a drug and that research on several hundreds of chemicals has been going on for some years with vigour but not with successful results.

Before selecting such a drug, the next foremost problem confronted by the scientists of to-day is this:

What is the cause for the cancer development in the body?

The formation of cancerous cells, according to modern experimental research, is attributed to various hypotheses such as heredity, carcinogenic factors parasites, chemical compounds, sea salt, Viruses etc.

Although many significant facts accumulated during the past few years, the origin of cancer still remains unsolved. Scientists confess that the cell problem is infinitely a more complex phenomena in life and its deviation from the vital life line is concealed deep in certain inaccessible terra incognita. The pathogenic mechanism of cancer, as is insidious in its character, is not fully understood for early diagnosis.

Under the circumstances, the author has been striving to find out a suitable weapon to conquer the inaccessible enemy by delving deep into Siddha medical works. Endowed with supernatural powers, Siddhars were not unaware of the origin and development of cancer. Although the description of the causes of the major diseases is not given in detail in Siddha medical works, valuable recipes have been prescribed to combat the major diseases. A research undertaken by the author on Siddhar Kalpa drugs for the past twenty years has thrown some light on a suitable weapon to conquer the cancer of

the stomach, liver, lung, digestive tract, kidney and leukemia of blood origin that are now dreaded as incurable and inaccessible to surgeons' knife.

THE DISCOVERY OF ANTI - CANCER ELIXIR - G5

It has been the dream of many that some day or other Cancer would be conquered. There are encouraging news that there is a sovereign remedy for Cancer which may be received by all engaged in cancer problem with enthusiasm. Yes, the time has come to arrest the onset of Cancerous growth with the aid of a powerful weapon–a weapon that will not do any harm to normal cells and tissues is indeed a great blessing. It is but an end of long-drawn war in the medical world if such a conquest of a major disease is achieved. The discovery of anti-cancer syrup, according to Siddha system, may be named as 'Anti - Cancer Elixir Guru 5'. The pharmacological properties of the Elixir are as follows :—

1. It assists in the defence against infection, proliferative and malignant neoplastic disorders of the blood forming tissues involving the leukocytic series.
2. It reduces the evil effects of chemical poisons, if any, occuring in blood due to environmental factors and purifies the blood.
3. It improves the effective functioning of the spleen, liver and lymph nodes and thus avoides the incidence of enlargement of these organs resulting in anæmia and hemorrhage etc.
4. In short, it strengthens the resistance power of the blood against infections and poisons and ensures effective functioning of heart.

Basic Formula :

Anti-Cancer Elixir G5 is based on research on the ancient Pharmacopoeia of Siddhar Kalpa system of medicine. The Elixir contains valuable pharmacological properties of

1.	Guru Kalpa plants	
2.	Guru Mercury	(Calcined Powder)
3.	Guru Arseno Sulphur	(,, ,,)
4.	Guru Gold	(,, ,,)
5.	Guru Salt	(,, ,,)

The effectiveness of this syrup lies in the combination of a group of Kalpa medicinal plants with calcination process of purified inorganic mercury, arsenic, sulphur, gold and salt already described in the preceding chapters as Siddhic methods.

Indications :

Anti-Cancer Elixir is highly recommended for the effective treatment relating to all kinds of diseases of the blood including leukemias and cancer of the lung, liver, stomach, digestive tract, kidney etc. and all kinds of infections, poisons etc. in circulatory system of the blood. The most important feature to be noted here is that the therapeutic uses of Elixir may also be extended to the effective treatment of congestive heart failure-including coronary thrombasis and Rheumatoid arthritis, Leprosy and other major diseases by way of substituting one or two elements as specific to each such disease in the preparation of the above basic formula.

No side effects :

Anti-Cancer Elixir G 5 is normally well tolerated at therapeutic dosage. As a syrup, this may be safely administered as tonic and palatable to patients. It is free from narcotic and alcohol.

Dosage :

Elixir G 5 must be administered two teaspoonfuls twice a day in empty stomach. Dosage and frequency of use must be extended to forty days or less according to the individual needs of each patient.

General precautions :

In the care of the patient, it is essential to maintain general health and nutrition. While taking the Elixir, additional quantity of milk, ghee, butter and other nutritive foods that are easily digestible are recommended. The use of salt in diet and smoking of tobacco etc. that vitiate the effectiveness of Elixir must be avoided. On the day prior to the administration of the Elixir, it is preferable for the patient to take some kind of laxative.

Several questions may be asked as to the therapeutic uses of the Elixir.

The answer to these questions is found in the well known British Journal, "The Practitioner" (Dec. 1950) as follows :—

> 'The wise and experienced clinician never spurns an 'old wife's tale' until he has good evidence for doing so. The lore of the country man is built upon the experience of generations often of centuries, and the data upon which it is based have often been obtained at a price in human lives which no modern research worker would ever dream of considering.'

Although the author is fully satisfied with the above statement, it should be borne out by further investigation in the light of modern experimental research.

For a very longtime, it has been the practice in Tamil Nad to read Siddhar Nadi from palmleaf manuscripts in order to obtain timely advice for a patient based on his or her horoscope. It is an ancient art or a media adopted

with devotion and faith in God to obtain divine blessings and cure. Accordingly, several recipes were collected for different types of illnesses at different times and preserved and used with great success by some prominent members associated with Nadi Reading culture at Madras.

Accordingly, Dr. W. V. Perumal Mudaliar, Asst. Director of Public Health, Madras (Rtd.) has furnished the following information which will really be of interest in the treatment of Cancer. Siddha Agastya once prescribed the following recipe for a woman patient of Malabar whose abdomen was opened by an Allopathic Surgeon of Calicut and who finding Cancerous growths closed the abdomen and advised the patient to seek treatment in the Cancer Hospital at Madras. But she preferred the medicine prescribed by Agastya through Nadi Reading and was completely cured and lived a normal life for several years. The same medicine was administered very successfully to another case of cancer of the throat which was examined by the Superintendent of the Cancer Hospital, Madras and confirmed as such. After severe vomiting, the cancerous matter came out and the patient lived for two years normally and died of heart attack.

The following is the recipe prescribed by Agastya:-

1. CROCUS sativus (Saffron)
2. SHOREA robusta
3. PONGAMIA pinnata
4. ECLIPTA alba
5. CENTELLA asiatica
6. LIPPIA nodiflora
7. PAPAVER somniferum

All the above seven items are to be prepared into a consistency of syrup and two teaspoonfuls are to be taken once in the morning only for fortyeight days.

This will be a sovereign remedy for all kinds of ulceration and Cancer in the mouth, throat, stomach intestines, womb etc.

PHILOSOPHERS' STONE AND LONGEVITY

In Tamil medical science, the use of mercury has been elaborately dealt with. Siddhars who were the greatest scientists of antiquity have fully studied the virtues of mercury to a great perfection.

Mercury, according to Siddhars' Kalpa treatment, can be consolidated and converted into a bead. Its potency is further increased by way of invigorating it with the aid of Muppu and certain Kalpa plants. It is known as philosophers' stone. It is worn ceremoniously as an amulet to rejuvenate the system. By making a cup out of it, it can be used for invigorating the milk or food in order to strengthen the body. He who keeps it in his mouth secretes amirtha (nectar) from his salivary glands which is regarded as a superior kind of intoxication. Such a person cares little for the intoxication caused by liquor. It can also be used for full enjoyment in conjugal union for a longer duration without ejaculation or feeling of weariness. One can walk with the aid of it any number of miles without fatigue. It can be used for preparing Kalpa drug of high potency for curing degenerative major diseases.

Its use in obsterics is to ensure easy delivery of child without difficulty as in the case of complicated pregnancy of a woman and without Caesarean operation etc. Its virtues are inexpressible in terms, not to speak of its excellence in alchemical parlance to transmute the baser metal into gold. It is a divine art as old as alchemy itself in the ancient civilized world; but in modern times, it is considered obsolete; however the author believes that

there is some truth in it; for no systematic and scientific approach has ever been made in Siddha science in this regard so far. There are of course miracles and miracles. In short, it can be safely used for dematerialising and rematerialising the body to enable one to fly in the space or to land safely on the Moon or other planets without spending enormous amounts of money, time, energy and anxiety.

The preparation of philosophers' stone and its use in space travel etc. according to Siddha science, will be dealt with in detail on a separate treatise(by the same author) entitled "Siddhar's Conquest of Moon and other planets."

CONCLUSION

In this treatise, reference has been made to alchemy and alchemical ways of preparing Kalpa medicine, philosophers stone etc. All these and other similar things are only associated with ancient Siddhars.

As these subjects are closely linked with Kalpa system as inseparable items, the author, as a matter of curiosity, is compelled to include them in the treatise. Those who are interested in these ancient alchemical arts may applaud the miraculous powers and other great achievements of ancient Siddhars. But in a medical treatise of this kind, scientists may view this in a different manner. To some, these and certain other irrelevant items, if any, may seem to be obsolete.

As medical men, they are not concerned with ancient alchemy but of course they do want to undertake some research on ancient kalpa system. It is therefore suggested that the reader may ignore improbable items, if any, he finds in this treatise against his scientific way of thinking.

Let me therefore recapitulate some of the noteworthy attempts made in the preceding chapters relating to Siddhar's Science of Longer life and Kalpa system of Medicine in the light of modern experimental research.

(1) How controlled breathing, according to Siddha system, aids to conserve Prana and ensures a full course of life is really a matter of great interest and therefore it is worthy of further investigation on the modern scientific lines by specialists in respiratory system.

(2) It has been explained that yoga and immortality are one and the same. He who lives on food is mortal; and he who lives on Amirtha (the longevity hormone) is Immortal (Siddha). As he is free from metabolic ashes and accumulation of used up food stuffs etc. he conquers disease, decay, and death and attains salvation. This is a matter of great interest to specialists in 'Tissues culture and immortality'.

The longevity hormone that secretes Amirtha in a practising yogi is considered to be of paramount importance to the hormone specialists. Some may not believe the life sketch of the practising young yogi of Mummidivaram. Any scientist who is desirous of investigation in this regard may visit that place on Mahasivaratri Day during the first week of March to witness his yogic phenomena and remain there atleast for a few months to know his life force in the locked up room without food. Only such a camp by a group of scientists with modern equipments in that place will convince them that his life is similar as described by the author in this treatise.

(3) The medicinal plants mentioned under the chapter 'Siddhar Kaya Kalpa Methods' are regarded as

valuable not only in the elimination process of waste products in the body, but also in the purification process of the blood and toning up the nervine system reducing the evil effects of poisonous by-products in blood forming organs. Thus a stage has been set forth for administration of kalpa medicine for prolonging the life of the aged. Most of these medicinal plants prescribed under this head have already been investigated by several research workers. Reference may be made to the active principles of these drugs * incorporated in this book. Equally important is the Kalpa treatment in Aphrodisiacs which will serve as tonic to strengthen the vital fluid-sperm. Subjects of these kinds are mostly associated with the research work of Geriatric societies.

(4) The evil effects of sea salt, according to Siddha system, is elaborately dealt with in several chapters of this book. Its use may not necessarily be a direct influence towards the causation of cancer but its pungency in combination with certain unfriendly elements may induce the formation of so many maladies in the body. It is also a matter for investigation by specialists in this kind of research.

(5) The last but not least is the use of kalpa drug of mineral origin par excellence. The scope of kalpa treatment is to help the prolongation of life; prolongation of life means that one is free from degenerative diseases during old age so as to enjoy a full course of life. The Kalpa drug of mineral origin serves as a preventive as well as constructive medicine. The Kalpa drug may not necessarily be one to rejuvenate the system (the mere use of the word rejuvenation itself is considered as pedantic!) but

* See Appendix.

if the Kalpa serves as an anti-degenerative Elixir–an Elixir that can cure cancer and heart diseases is itself rejuvenation! We may not desire to rejuvenate an old man of sixty years to a young person of sixteen, as Siddhars did in those days under the guidance of their Supreme Guru. What we desire is only a cure for a disease that is considered as incurable.

May we wish that a day will come soon when the life of the people will be healthier, happier and a longer one.

My humble prayers are to the Supreme Doctor for having guided me in this kind of pioneer work!

APPENDICES

Additional Notes on Medicinal plants mentioned in chapters 51 & 58

The medicinal plants mentioned under the headings of Kaya Kalpa methods and the discovery of Anticancer Elixir are given below in alphabetical order of botanical names with some additional notes from ancient Siddha texts in Tamil and analytical reports of some of the modern research workers as compiled in the glossary of Indian Medicinal plants by Dr. R. N. Chopra and others and Indian Materia Medica by K. M. Nadkarni. It is hoped these will be of interest to research workers.

ACALYPHA INDICA
KUPPAIMENI (Tamil)

தந்தமூ லப்பிணிதீத் தந்திடுபுண் சர்வவிடம்
உந்துகுன்மம் வாதம் உதிரமூ—லந்தினவு
சூலஞ்சு வாசம் தொடர்பீந சங்கபம்போம்
ஞாலங்கொள் மேனியத ஞல்.

Action :- anodyne, anthelmintic, cathartic, expectorant, and emetic.

Use:- Used as a substitute for senega; used in scabies, and in pneumonia; and also useful in asthma.

"Acalyphine (Dymock, Warden and Hooper, III, 293); cyanogenetic glucd and triacetonamine (Onderstepoort J. vet. Sci-, 1937, 193); active principle HCN and an unknown substance, extremely poisonous to rabbits;

causes discoloration of blood and gastro-intestinal irritation (onderstepoort J. vet. Sci., 1937, 573; Chem. Abstr., 1938, 4660, 7572, 8617)."

ALOE BARBADENSIS
KATTALAI (Tamil)

பொல்லாமே கங்கபம்பு முச்சூலை குட்டரசம்
அல்லார்மத் தம்பகந்த ரங்குன்மம்—எல்லாம்விட்
டேகு மரிக்கு மெரிச்சற் கிரிச்சரமு
மாகு மரிக்கு மருண்டு.

Action :- Tonic, alterative, purgative, emmenagogue and cooling.

Use :- Used in piles, constipation and menstrual suppressions. Root-in colic.

"Aloin, isobarbaloin, emodin (Arch. Pharm., Berl.; 1898, 200; Bull. Soc. Chim. Paris, 1899, 668; 1900, 787, Arch. Pharm., Berl., 1938, 346); whole leaf, rind and pulp contain uronic acid oxidase, catalase and sugars (J. Amer. Pharm. Ass., 1941, 262); aloe contains a crystalline glycoside barbaloin (I. P. C. 11)".

ALANGIUM SALVIIFOLIUM
AZHINJIL (Tamil)

அழிஞ்சிலது மாருதத்தை வையத்தைத் தாழ்த்தும்
ஒழிஞ்சபித் தத்தை யுயர்த்தும்—விழுஞ்சீழாங்
குட்டமெனு நோயகற்றுங் கூறுமருந் தெய்திடல்
திட்ட மெனவறிந்து தேர்

Action :- alterative, anthelmintic, febrifuge and laxative.

Use :- Useful in rheumatic pains fever and skin diseases.

"Amorphous alk. alangine (Chem. zbl., 1893, 399); bark-0.8% amorphous alk. alangine, in small doses the alk. reduces blood pressure temporarily, depresses the heart and produces irregular respiration, increases peristaltic movement of the intestines (Indian J. med. Res., 1934 507); bark-alks. akharkantine, akoline, lamarkine (Indian J. Pharm., 1950, 98); seeds contain 0.2% alks. (J. Mysore Univ., 1942, 113; Proc. Indian Acad. Sci., 1942, 328); root bark contains two isomeric alks., alangium A (0.15%) and alangium B (0.10%), and a third alk-alanginine (0.001%) (Proc. nat. Acad. Sci. India, 1948, 1; Chem. Abstr., 1951, 10, 489)."

AZADIRACHTA INDICA
VEMBU (Tamil)

கைத்தாலும் பின்னாலக் காரம்போ லேருசித்து
பித்தாகிய விடத்தைப் பின்னிட்டு—வைத்தமகா
விம்ப மருவினவா மேனிக் களித்திடலால்
நிம்ப முயிர்நிலைக்கு நேர்.

Action :- Tonic, stimulant, anthelmintic, and antiseptic.

Use :- Used in stomchic, ulcers, eczema, skin diseases and rheumatism.

"Bitter oil (J. Soc. chem. Ind., Lond., 1923, 387; Arch. Pharm. Berl., 1910, 171; Analyst, 1903, 342); bitter oil-margosic acid (J- Indian chem. Soc., 1931, 773; 1940, 189); trunk bark yields 0.04 nimbin, 0.001 nimbinin and 0.4 nimbidin, essen. oil 0.02% (J. sci. industr. Res., 1949, 188B; Chem. Abstr., 1950, 3097)".

CASSIA FISTULA
KONTRAI (Tamil)

பாண்டரங்கர் பூணுய்ப் பறக்கடித்து மேகத்தை
யாண்டரங்கக் கைக்குள்வச மாக்குமே—காண்டற்
குதவிசில செய்துடலை யோம்புமிது நீபார்
இதழியெனுங் கொன்றைபுவி யில்.

Action :- Tonic, laxative, febrifuge, emetic and Astringent

Use :- Applied in rheumatism and in skin diseases and diseases of blood.

"Leaves contain anthraquinone derivatives and very little tannin (Bol. Acad. farm. Rio. de J., 1942, 133; Chem. Abstr., 1943, 1562); root bark besides tannin contains phlobaphenes and oxy-anthraquinone substance (Indian med. Gaz., 1941, 211); pulp contains rhein, the major anthraquinone derivative, small amount of volatile oil, three waxy substances and a resinous substance (Indian J. Pharm., 1952, 63)".

CENTELLA ASIATICA
VALLARAI (Tamil)

அக்கரநோய் மாறும் அகலும். வயிற்றிழிவு
தக்கவிரத் தக்கடுப்புத் தானேகும்—பக்கத்தில்
எல்லாரை யுமருந்தென் றேயுரைத்து நன்மனையுள்
வல்லாரை யைவளர்த்து வை.

Action :- alterative, tonic, diuretic, stimulant, emmenagogue.

Use :- Used in syphilitic skin diseases and leprosy, diseases of nerves and blood.

"Bitter substance (J. Pharm., Anvers, 1855, 47); alk. hydrocotylin isolated from the dried plant, yield 0.0016% (Quart. J. Pharm., 1947, 135; Chem. Abstr., 1048); a bitter principle, vellarine, pectic acid and resin present in leaves and roots (Wehmer, II, 871); plant also contains ascorbic acid (Chem. Abstr, 1941, 2223)".

CELASTRUS PANICULATUS
VALULUVAI (Tamil)

வயிற்றுக் கடுப்புவலி மாருக் கிராணி
பயித்தியங் காசமல பந்தஞ்—சயிக்கவொணுச்
சூதிகா வாதமும்போந் தொல்வா லுழுவைவிதைக்
காதிநவ சித்தர்மொழி யாம்.

Action :- laxative, aphrodisiac, stimulant, diaphoretic and alterative.

Use :- Used in fevers, rheumatism, gout, mental diseases, paralysis and leprosy.

"Alk., glucd., colouring matter (Bull. Inst. bot. Buitenz., 1902, 17) seeds gave alk. celastrine, yield 0.0015% and another alk. paniculatine (J. Amer. pharm. Ass., 1946, 272; Chem. Abstr., 1947, 566); stimulant action of celastrine is especially manifest in the brain and is not followed by a secondary depression (U. S. D., 1390)".

CORALLOCARPUS EPIGAEUS
AKASHA GARUDAN (Tamil)

துட்டவிடம் பாண்டுவெப்பு சூலேவா தங்கிரந்தி
குட்டம் அரிப்பக்கி கோண்குடல்நோய்—கெட்டகண்ட
மாலேபோம் கொல்லன்கோ வைக்கிழங்கால் முத்தோட
வேலேபோம் பாரில் விளம்பு.

Action :- alterative, tonic, aperient.

Use :- Used in chronic dysentery, syphilitic rheumatism, Leprosy and chronic mucous enteritis.

" Root contains a bitter principle like bryonin (Wealth of India, II, 323)".

CROCUS SATIVUS
KUNGUMAPU (Tamil)

விந்துநட்டந் தாகமண்டம் மேகசலஞ் சூலைகபம்
உந்துசுரம் பித்தங்கால் உச்சிவலி—முந்துகண்ணில்
தங்குமப்பூ வோடுறுநோய் சர்த்தியிவை நீங்கவென்ருல்
குங்குமப்பூ ஓரிதழைக் கொள்.

Action :- stimulant, anodyne, emmenagogue, stomachic, antispasmodic.

Use :- "Used in fevers, melancholia and enlargement of the liver, stomachic in catarrhal, as a colouring and flavouring agent."

" Bulbs toxic to young animals' stigmas in overdoses, narcotic (Indian J. agric. Sci., 1940, 40); saffron contains glucd.-crocin, crocetin picroerocin, essen. oil (Pharm. J., 1908, 267; Arch. Pharm., Berl., 1914, 139; Ber. Schimmel u. Co., Lpz., 1919, 75; Pharm. Zentralh., 1923, 148; J. Pharm. Belg., 1928, 371; Helv. chim. acta, 1922, 376; 1927. 396; 1933, 643)".

ECLIPTA ALBA
KAIYAN (Tamil)

பொற்றலைக்கை யாந்தகரை பொன்னிறமாக் கும்உடலை
சுத்த முறக்கட்டு சுகங்கொடுக்குஞ்—சிற்றிடையாய்
சிந்தூரங் கட்காகுஞ் சிந்தை தனைத்துலக்கும்
உந்திவளர் குன்மமொழிக் கும்.

Action :- cholagogue, tonic, alterative, emetic, deobstruent in hepatic and spleen enlargements.

Use :- Used as remedy for catarrh and jaundice in infants. Applied externally as antiseptic to ulcers, and wounds.

"ALK. ecliptine (Dymock, Warden and Hooper, II, 268); alk. nicotine 0.078% (J. Indian. chem. Soc., 1943, 181; chem. Abstr., 1944, 1609)".

INDIGOFERA ASPALATHOIDES
SHIVANAR VEMBU (Tamil)

குட்டஞ் சிரங்கு குறைப்புப் புசமாந்தை
கட்டப் பிணிகள் கழலுமே—திட்டம்
உரனிம்பங் காயத்துக் குண்டாகு மேலே
அரனிம்ப மென்னுமருந் தால்.

Action :- stimulant, demulcent, cooling.

Use :- Used in leprosy, toothache, secondary syphilis, psoriaisis and other skin diseases.

LIPPIA NODIFLORA
PODUTALAI (Tamil)

பொடுதலையின் பேருரைத்தால் போராமப் போக்கும்
அடுதலைசெய் காசமும் அடங்கும்—கடுகிவரு
பேதியொடு சூலைநோய் பேசரிய வெண்மேகம்
வாதமும்போ மெய்யுரக்கும் வாழ்த்து.

Action :- demulcent, deobstruent, astringent expectorant, diuretic.

Use :- Used as maturant for boils, given to children in indigestion, and to women after delivery.

"Bitter substance isolated from the plant (Indian J. med. Res., 1945, 158)".

MYRISTICA FRAGRANS
JADIKKAY (Tamil)

தாதுநட்டம் பேதி சருவாசி யஞ்சிரநோய்
ஓதுசுவா சங்காசம் உட்கிரணி—வேதோ
டிலக்காய் வரும்பிணிபோம் ஏற்றமயல் பித்தங்
குலக்கா யருந்துவர்க்குக் கூறு.

Action :- stimulant, carminative, aromatic, aphrodisiac.

Use :- Useful in vomiting and flatulency.

"Essen. oil, saponin (Pharm. Weekbl., 1909, 16; Proc. chem. Soc., Lond., 1907, 285; 1908, 197; J. chem. Soc., 1908, 1653; Arch. Pharm., Berl., 1933, 56; Chem Zbl., 1933, I, 2758; J. Amer. pharm. Ass., 1932, 30); dry ripe seeds contain 5 to 15% of a volatile oil and 25 to 40% of a fixed oil (U. S. D., 726); dry leaves yield 1.56% essen consisting of 80% x-pinene and 10% myristicin (Ingen. Ned. Ind., No. 1, 1941, 7; Chem. Abstr., 1941, 4549)".

PAPAVER SOMNIFERUM
KASA KASA (POSTAKA) (Tamil)

கிருமி நமைச்சல் கிராணியதி சாரஞ்
சிரநீர் அநித்திரைபோஞ் செப்பில்—உருவழகுங்
காந்தியுமுண் டாகுங் கசகசா வின்குணத்தைத்
தேர்ந்தவர்க்கு விந்துவுமாந் தேர்.

Action :- narcotic, demulcent, nutritive, astringent.

"Sap contains oxalic acid (Schweiz. Apothztg, 1918, 55); opium contains some ·25 alks. the chief being morphine, codeine, thebaine (strong bases and highly toxic), narcotine marceine, papaverine (feeble bases and

slightly toxic) (Trease, 294); capsules gave 0.05% narcotoline (Pharmazie, 1950, 80; Chem. Abstr., 1950, 7027)".

PONGAMIA PINNATA
PUNGU (Tamil)

புங்கின்விதை காற்கிரந்தி புண்கரப்பான் காதெழுச்சி
அங்கசந்நி கண்ணோய்க்கும் ஆம்பேதி—யுங்கட்டும்
காட்டுப்புங் கின்விதைக்குக் கண்டதே மற்சொறிமெய்ப்
பூட்டுப்பங் கின்வாய்வும் போம்.

Action :- astringent, alterative, parasiticide, antiseptic.

Use :- Used in bleeding piles, skin diseases, rheumatism and scabies.

"Seeds contain 27 to 36. 4% of a bitter fatty oil and traces of an essen. oil (Chopra, 366; J. Amer. pharm. Ass., 1925, 1086; J. Indian Inst. Sci., 1923, 93; Indian J. med. Res., 1934, 267); bitter principle from seeds effective in a large number of skin diseases (Proc. Indian Sci. Congr., 1931 & 1933); roots also contain karanjkin (Ber. dtsch. chem. Ges., 1939, 93; Chem. Abstr., 1939, 2520)".

SHOREA ROBUSTA
KUNGILIYAM (Tamil)

பெரும்பாடு மேகம்போம் பேரா துடலில்
அரும்பியபுண் ணுறுமிவை யல்லால்—துரும்பாம்
எலும்புருக்கி புண்சீழும் ஏகும் உலகில்
சலம்பருகுங் குங்கிலியத் தால்.

Action :- astringent, detergent, expectorant, stimulant, diuretic.

Use :- Used in dysentery leucorrhoea and gonorrhoea.

"Resin contains essen. oil 62% (Indian Soap J., 1946, 77; Chem. Abstr., 1948, 3536)".

SOLANUM TRILOBATUM
TUDUVALAI (Tamil)

தூது பத்திரி யூண்சுவை யாக்கும்பூ
தாது வைத்தழைப் பித்திடும் காயது
வாத பித்தக பத்தையு மாற்றுவேர்
ஓதும் வல்லிபன் நோயுமொ ழிக்குமே.

Action :- stimulant, expectorant, tonic.

Use :- Given in cough; prescribed in consumptive cases and in chronic bronchitis.

"Alk· solanine (Rep. Sch. trop. Med., Calcutta, 1938)".

SPHAERANTHUS INDICUS.
KOTTAIKKARANDAI (Tamil)

"கொட்டைக் கரந்தைதனைக் கூசாம லுண்டவர்க்கு
வெட்டை தணியுமதி மேகம்போந்—துட்டச்
சொறிசிரங்கு வன்கரப்பான் றேற்றுது நாளும்
மறிமலமுந் தானிறங்கு மால்."

Action :- tonic cooling, depurative. deobstruent, alterative and anthelmintic.

Use :- Used against skin diseases, diuretic, and urethral discharges.

"(Dymock, Warden and Hooper, II, 258; Pharm. J. 1884, 985); contains alk. sphaeranthine; fresh flowering plant yields essen-oil (J. Amer. pharm. Ass., 1946, 274; Chem. Abstr., 1947, 566)".

TERMINALIA CHEBULA
KADUKKAI (Tamil)

பழமலத்தைப் போக்கும் பகரி லுடலுக்
கழகுதரும் புத்தி யளிக்கும்—பழகி

மருங்கடுத்த வாதபித்த வன்கபத்தைத் தீர்க்குங்
கருங்கடுக்கா யென்றுளத்திற் காண்.

Action :- astringent and laxative.

Use :- Used externally as a local application to chr. ulcers and wounds and as a gargle in stomatitis.

"Tannin (Ber. dtsch. chem. Ges., 1909, 353; 1919, 1238; J. chem. Soc., 1897, 1131; J. Soc. chem. Ind., Lond., 1903, No. 21); fruits contain about 30% of an astrin. substance; astringency is due to the characteristic principle chebulinic acid; also contain tannic acid (20-40%), gallic acid, resin, etc., and some purg. principle of the nature of anthraquinone (I. P. C., 155; U. S. D., 1529)".

TINOSPORA CORDIFOLIA
POR-SINDIL (Tamil)

பொற்சீந்தி லின்கிழங்கு பொங்கு மதுமேகம்
எச்சுகய ரோகம் இளைப்புவிடம்—பச்சையாய்
ஓடிரத்த பித்தம் உயர்சுரங்க ளைக்களையுந்
தேடரிய மேனிதருஞ் சேர்.

Action :- alterative, diuretic, aphrodisiac, and tonic.

Use :- Starch from roots and stems, general debility, chronic fevers haemorrhage, jaundice, diabetes mellitus, skin diseases, spermatorrhoea and as a stomachic and tonic in dyspepsia.

"Berberine, bitter substance (Dymock, Warden and Hooper, I. 56; Bull. Inst. bot. Buitenz., 1902, XIV. II; Indian J. med. Res., 1932, 663); stem contains 0.1% of a bitter substance, another bitter principle and a neutral substance (J. Univ. Bombay, 1941, 89; Chem. Abstr., 1942, 3797); fresh stems gave crude giloin and giloinin (J. sci. industr. Res., 1949, 115B; Chem. Abstr., 1950, 1520)".

A list of Kalpa plants used by Siddhas for rejuvenation, etc.

According to Karuvoor Siddhar, there are on the whole 108 kinds of kalpa plants mentioned in Tamil, the botanical names of which are not known. Moreover these drugs could not easily be identified. Similarly, Bogar also mentions 45 kinds of certain important rare hill plants given below in Tamil:—

1. Karunelli.
2. Karu nocchi.
3. Karu veezhi.
4. Karu vazhai.
5. Karu salai.
6. Karu neeli.
7. Karuveli.
8. Karu voomathai.
9. Karunthumbai.
10. Karu vembu.
11. Chenthirai.
12. Chen kalli.
13. Chem-palli.
14. Chen katralai.
15. Chenchitramulam.
16. Chivappu aparamarkam.
17. Chivanthathillai.
18. Ponvannachali.
19. Ponnumathi.
20. Pon chindil.
21. Ven thirai.
22. Ven purasu.
23. Ven thuthuvalai.
24. Vellai nirmulli.
25. Vellai Vishnu Karanthai
26. Ven Kandankathiri.
27. Ven thuthi.
28. Deepa jothi.
29. Thirana jothi.
30. Sayavirutsham.
31. Uroma virutsham.
32. Erumai kanaichan.
33. Sunankan.
34. Kalbrami.
35. Kalsembu.
36. Kalthamarai.
37. Kulal-athondai.
38. Kasappu pasalai.
39. Mathura vembu.
40. Mathura kovai.
41. Azhu kanni.
42. Mathana thandu.
43. Muvilai Kuruntham.
44. Kili mukku.
45. Indu.

Many of the kalpa plants mentioned in the above list are not known at present. It is said that some of these drugs are prescribed only for practising yogis but not for ordinary persons.

* A list of the above plants mentioned in Siddhar kalpa works is given below under different headings.

Kalpa plants capable of rejuvenating the system very quickly. (Athikaya siddhi Muligaikal)

1. pon chindil — yellow moon creeper.
2. pey churai —bitter bottle gourd.
3. Sarkarai vembu — sweet margosa.
4. Karunchitramulam — black lead wort.
5. pey kadalai — bitter bengal gram.
6. Karu marudhu —black murdah
7. Karu chittakathi —black small sesbane.
8. Karu nelli — black goose berry.
9. Naga thali —snake-hood fig.

Kalpa plants capable of toning up the system

1. Senkottai— dhoby's nut.
2. pon kaiyan — yellow flowered Eclipse or Mari gold Verbesena.
3. Iruppaval — Indian cudweed.
4. pon umathai — Yellow datura.
5. Thillai — tiger's milk spurge

The kalpa plants having the virtue of prolonging life

Sarkarai vembu — Sweet margosa.
Kodi nelli — Creeper goose-berry
Azhukanni — Indian weeping tree
Thozhu kanni — Telegraph plant
Kappu sadhichi — not known
Nepathigai — not known

The kalpa plants having the virtue of causing the exfoliation of the epidermis.

Karu nochi — black coloured justicia gendarussa

*vide Cyclopaedic dictionary—by T.V.S. Pillai

Ven karanthai — white flowered basil - shpaeranthus-mollis
Kallarai — Marsilea genus
Maiyilarai — Marsilea genus (peacock shape)
Dasa chinni — A special type of Acalypha Fruticosa
Pon kaiyan — yellow coloured Eclipse Verbesina

The kalpa plants having the virtue of changing the grey hairs into black, arresting the wrinkles of the skin and the aging of the organisms.

Karu nelli — black goose berry
Iratha venkai — Root of Indian Dragon's blood
Nagathali — Snake-hood fig
Karisalai — Yellow flowered Eclipse
Kanal Ma — Jungle mango

Kalpa plants used by siddhas for rejuvenation by yoga practice and for space travel, etc.

1. Senthadu pavai.
2. Uroma tree
3. Mundini tree
4. Saya tree
5. Yagavedhi
6. Neelamjothi
7. Kal thamarai
8. Sunankan
9. Jothi tree
10. Ven thuthuvalai

Plants containing certain mineral substances

PLANTS CONTAINING THE ESSENCE OF SALT

1. Adamant creeper (Pirandai) — Vitex quadrangularis.
2. Bent grass (Aruku)—Cynodon dactylon.
3. Cocoanut leaf (Thennolai) — Cocos nucifera.
4. Dhatura (Umathai) —Dhatura stramonium.
5. Drumstick tree (Murungai) — Hyperanthera moringa.
6. Indian burr (Nayuruvi) — Achyranthes aspera.
7. Indian marsh-mallow (Thuthi) — Sida mauritiana.
8. Madar (Erukku) — Calotropis gigantea.
9. Portia tree (Poovarasu) — Thespesia populnea.

10. Plantain tree (vazhai) — Musa paradisiaca.
11. Rubbish plant (Kuppai meni) — Acalypha indica.
12. Sessaman seed (Ellu) —Sessamum indicum.

PLANTS CONTAINING LEAD

Bottle gourd creeper (Surai kodi).
Coldenia (Seruppadai).
Clove-scented creeper (Musuttai).
Edible sessile (Ponnankanni)
Hedge cotton (Kodi veli)
Small aerua (Chiru poolai).
Tellicherry bark (Vetpalai).
White liquorice (Vellai kuntri).
White doob grass (Vel arugu),
White crow creeper(Vellai kakkai kodi).

PLANTS CONTAINING COPPER

Areca-nut (Pakku).
Ceylon red leadwort (Chenkodi veli).
Garden red greens (Chenkeerai).
Indian sorrel (Aarai).
Indian caper (Kovai).
One-petal lotus (Oridhal Thamarai).
Plantain tree (Vazhai).
Red coloured plants (Sivappu poodugal).
Red nymphae lotus.
Red (indian) chickweed (Chenthirai).
Leucas aspera (Thumbai)
Sour marselia (Puzhi aranai).
Small greens (Chiru keerai).
Yellow flowered eclipse plant or mari gold verbesina (Potralai).

PLANTS CONTAINING IRON

Black hedge cotton (Karunkodi veli).
Dhoby's nut (Chenkottai).
Eclipse plant (Karisalai).
Terminalia chebula (Kadukkai).

DRUGS USED IN APHRODISIACS

English	Tamil
Adam's apple tree-seed	Mahizham vithai
Almond	Vadhumai paruppu
Blue crow creeper	Karungakkanam
Cotton seed	Paruthi vidhai
Cowhage plant	Poonai kali
Caltrops	Nerunjil
Camphor	Karpuram
Earth sugar root	Bhoomi sarkarai kilangu
Garlic	Vellulli
Ground palm-root	Nila panangilangu
Grass gum	Pul pisin
Horse root	Amukkira
Honey	Then
Indian liquorice (white)	Vennkuntri
Indian Dammer	Kungilium
Indian Spinach	Chiru pasalai
Indian sour sorrel	Puli chiru keerai
Indian liquorice	Adhi madhuram
Indigo plant	Auri ver
Jew's mallow	Mukkulikkeerai
Morininga tree-gum	Murungai pisin
Moringa tree-flower	Murungai poo
Musk	Kasturi
Moon-creeper	Seendhil kodi

Marking nut	Chenkottai
Nutmeg	Jadhikkai
Palaus-leaves and flowers	Purasam–Ilai & Poo
Pomegranate	Madhulai
Panicledbind-weed	Nila poosani
Sweet basil	Thriuneetru pachai
Sweet flag	Vasambu
Salap orchid	Sala misiri
Three-lobed night shade	Thuthulai
Water thorn	Neer mulli
Walnut-kernel	Akrottupparuppu
Water-root	Thaneervittan kilangu
Wild mango–seed	Sarai paruppu
White onion	Vellai vengayam

NERVINE TONICS

Ground palm	Nilappanai
Gold: calcined preparation	Thanga paspam
False nut meg	Kattu jadhikkai
Musk mallow	Vetrilai kasturi
Nux vomica	Etti
Thyme leaved gratiola	Neer birami
Vishnu plant or chickweed	Vishnu karandhai or Sangu putpi

*Herbs used for Purification processes of Kalpa Medicine

Tamil Names	Process
Vellai Kilukiluppai	Consolidates mercury
Devathali	Calcinates mercury
Madura-kovai	Consolidates mercury
Musu-musukkai	Consolidates mercury & Sulphur
Neer-kadambu	Consolidates mercury sulphur & arsenic
Pal-iruli	Consolidates mercury
Akasa-karudan	,,
Azhu-kanni	,,
Pon-umathai	,,
Sunankan	,,
Kal-arai	,,
Chempalli	,,
Piramathandu	,,
Thalai-chuduvalli	,,
Patchai-nabhi	,,
Nal-arai	,,
Karumpasalai.	,,
Adhalai	Kills mercury
Kal-chembu	Converts mercury in to universal medicine
Kat-ralai	Useful in purification of mercury
Pey-Peerkku	Distils oil from Sulphur
Pey-Kadalai	,,
Kattu-karunai	,,
Irumbili	,,
Karu-umathai	consolidates sulphur
Sevakanar-kilangu	,,

*Base : Bogars's Vocabulary (Mss) rearranged

Mullangi	Consolidates sulphur & zinc
Sivappu-amanakku	Converts vermilion into waxy
Poonai-kanjori	,,
Chev-akathi	,,
Chem-parattai	,,
Pey-kumatti	Consolidates vermilion
Iviarali	,,
Vellai-kilukiluppai	Converts arsenic into waxy
Satura-kalli (Red)	,,
Mantharai	,,
Serunthi	Consolidates arsenic
Pey-thumatti	,,
Karunkodiveli	,,
Purangainari	Consolidates yellow arsenic
Tirugu-kalli	,,
Surapunnai	,,
Thinai-poo	Consolidates red arsenic
Ven-karung-kali	Consolidates zinc
Puna-murungai	,,
Vetrilai	,,
Aduthinnapalai	,,
Mayurasikai	,,
Naga-singi	,,
Naga-thali	,,
Vellai-kilu-kiluppai	Converts gold into copper
Satura-kalli (Red)	,,
Chev-arali	,,
Senthadu pavai	,,
Vanni	Converts iron into copper
Maruthontri	,,
Kodi-nelli	,,
Kal-thamarai	Converts metal into copper
Kattu-amanakku	Converts iron into copper
Chenthirai	Converts mercury into copper
Vishnu-karanthai	Converts copper into a red oxide
Vellai-neermulli	Converts copper into a universal medicine

Velli-lotram	Converts Turusu into universal medicine
Uroma-tree	Useful in the preparation of universal medicine
Muvilaikurundhu	Useful in the preparation of philosopher's stone
Nila-kadambu	Useful in obtaining the essence of mica
Jothi-tree	Converts turusu into a universal medicine
Manchevi-kalli	Converts orpiment into waxy
Pon-avarai	Converts lead into a red oxide
Nagapalai	Converts zinc into a red oxide
Ekai	Converts orpiment into a red oxide
Vel-errukku	Consolidates saram
Kulir-thamarai	,, salt
Kattu-kodi	,,
Kuppaimeni	,,
Ambilikay	,, kalluppu
Siru-kalluri	,,
Venpathiri	,, orpiment
Kala	,, pottasium nitrate
Maramaram	,, camphor
Mudhalai	melts iron
Muthiar-kundal	Calcinates black lead
Kattu-chevimarudhu	,,
Saranai	,,
Attu-chevimarudhu	,, white lead
Pirandai	,, Diamond
Pey thuvarai	Distils oil from orpiment
Neelan-jothi	Calcinates thurusu
Karunthulasi	Useful in the preraration of a red oxide

Medicinal uses of certain herbs indicated against diseases.

English 1	Tamil 2	Diseases 3
Andropogan Muricatus	Vettiver	Thirst etc
Aegle Marmelos	Vilvam	Sanni
Achyranthes Aspera	Nayuruvi	Flatulence
Alternanthera sessilis	Ponnankani	Improves eye sight
Adenema Hissopifolia	Vellarugu	Megam
Andropogon Nardus	Kavattampul	Mandham
Aerva Lanata	Chiru Peelai	Diuertic
Allium Sativum	Vellulli	Vatam
Anacardium occidentale	Munthiri	Tridosham
Artocarpus Integrifolia	Pala	Vatam
Acacia Speciosa	Vagai	Skin Diseases
Agati grandiflora	Agathi	Menorrhagia
Boerhaavia Diffusa	Mukkarattai	Cold--Influenza
Barleria Strigosa	Siruneeli	Converts White hairs into black.
Bassia Longifolia	Iluppai	Skin diseases
Butea Frondosa	Parasu	Purgative
Bryonia Scabrella	Musumusukkai	Tuberculosis
Cyperus Rotundus	Korai	Tridosham
Cedrus Deodara	Devadaru	Kapha (Expectorant)
Caesalpinia Bonducella	Kazharchi Kodi	Hydrocele

* Base : Bogar Vocabulary (Mss)—Rearranged.

1	2	3
Crataeva Religiosa	Mavilingam	Sanni
Croton Tiglium	Nervalam	Purgative
Calophyllum Apetalum	Punnai	Skin diseases
Calotropis Gigantica	Arkkam	Sanni
Cardiospermum-Halicacabum	Mudakkatran	Vatam
Clitoria Ternatea	Kakkanan	Purgative
Clerodendron Inerme	Sangakuppi	Leprosy
Cucumis Sativus	Mul-Vellari	Diueretic
Cynodon Dactylon	Arugu	Asthma
Ceiba Pentandra	Ilavam Pinchu	Consolidates Semen
Chrysanthemum Indicum	Akkarakaram	Hysteria
Citrus Aurantifolia	Elumichai	Mental disorders
Coldenia Procumbens	Serupadai	Expectorant (Kapham)
Cucumber, Common	Kakkari	Diuertic
Coccinia Indica	Kovai	Dysentery
Cassia Fistula	Konrai	Anthelmintic
Daemia Extensa	Uttamani	Reduces excess heat
Eriodendron Anfractuosum or Ceiba pentandra	Ilavam	Diarrhoea
Fclipta Prostata	Karisalai	Jaundice etc
Gentiana Chirata	Nilavembu	Intermittent fevers
Hydrocotyle Asiatica	Vallarai	Tonic
Hedysaram Gangeticum	Pulladi	Kanam
Indigofera Aspalathoides	Shivanar Vembu	Against poisonous bites

1	2	3
Isora corylifolia	Valampnrikkai	Kuzhi dosham
Justicia Gendarussa	Karunochi	Skin diseases
Lippia Nodiflora	Poduthalai	Dysentery
Leucas Aspera	Kavil thumbai	Piles
Mollugo cerviana	Parpatakam	Diseases of the eyes
Musa sapientum	Vazhai kathali	Menorrhagia
Momordica Charantia	(Nai) Pakal	Infection against pregnancy
Moringa pterygosperma	Murungai	Infection in eyes
Melia Azadirachta	Vembu	Pitta
Operculina turpethum	Sıvathai	Purgative
Oxalis corniculata	Puliyarai	Asthma
Pevrmna Integrifolia	Munnai	Megham (Diseases of the blood)
Pterocarpus marsuplum	Vengai	Indicates against poisonous bites
Phaseolus Trilobus	Naripayar	Indicates against Pitta
Parmelia perlata	Kalpasi	Snake-bite etc.
Pongamia Glabra	Pungu	Vatam (Gout etc)
Pavetta indica	Pavattai	,, ,,
Gynandropsis pentaphylla	Naivelai	Constipates the bowels
Pistia Stratiotes	Agasatamarai	Megham(Diseases of the blood)
Piper Longum	Thippili	Sanni
Phyllanthus Niruri	Kizha nelli	Jaundice etc.
Plumbago zeylanica	Chitramulam	Colic or tumors
Randia Dumetorum	Marukarai	Nasium
Rhododendron arboreum	Alingil	Useful against poisonous bites

1	2	3
Solanum Jacquini	Kantankathri	Expectorant (Asthma)
Solanum indicum	Papparamulli	Diseases of the eyes
Symplocos racemosa	Lodhra	,, ,,
Stereospermum Suaveolens	Pathiri	Jaundice & Anemias
Saccharum spontaneum	Nanal	Thunmangisham
Saraca Indica	Asogu	Kunmam (Dysmenorrhoea)
Solanum Trilobatum	Thuthulai	Expectorant
Sida acuta	Vatta thiruppi	Dysentery
Saccharum officinarum	Karumbu	Stone in the bladder
Solanum Nigrum	Manathakkali	Reduces heat
Sesbania Aegyptica	Chembai	Skin diseases
Sphaeranthus indicus	Kottai Karanthai	Improves vocal sound
Toddalia Aculeata	Milakarani	Venereal diseases
Thespesia populnea	Puvarasu	Leprosy
Tinospora cordifolia	Sindal	Rejuvenation
Tabernaemontana coronaria	Nanthiyavattam	Diseases of the eye
Thalictrum Foliolosum	Pitharohini	Cooling effect in ophthalmic region
Trichosanthes palmata	Kurattai	Expectorant
Trichosanthes Cucumerina	Peipudal	Indicates against Pitta
Tribulus terrestris	Nerunjil	Diuretic
Vilamichuver	Vilamichuver	Pittam
Withania Somnifera	Amukkurak Kizhangu	Tuberculosis
Zizyhus Jujuba	Ilandai	Dysentery
Cassiatora	Thakarai	Mandham

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Name of the work in English.	Number verses.	Whether Printed or not.
1	2	3
Agastiar.		
Adukkunilai botham	10	Printed
Adichaya Suttram	27	,,
Amurthakalai Gnanam	1,200	,,
Avushada Saram		
Asvakandam	500	Printed
Aurautharam	88	,,
Andakkal Muppu	16	Printed
Anubhogha Suttram		,,
Ammai Sastram	82	,,
Ashtakarmayogam		,,
Ayul Vedam	1,200	Printed
Basmamurai	200	
Balavakadam	1,200	,,
Balavasagam	207	,,
Basmam	50	
Balagiraga dosham	8	
Chaba-Nivarthi	88	Printed
Chenthuram 300 Suttram	36	Printed
Chimutturatna surukkam		Printed
Chirushi Mano Sangeetham	16	
Chumiyasagaram		
Emathathuvan	800	
Emakandam	800	
Etchani	800	
Gunavagadam		Printed
Guru-Nadi	100	,,
Guru Nul (Muppu)	50	,,
Gnana ula		,,
Gnana Kaviyam	1,000	Printed
Gnana Churukkam	12	
Gnana Pujavidhi	16	
Gurujayaneer Gangai	66	Printed
Guru Nul (Vaidam)	600	
Gowmadhi	425	
Gnana Kakkisham	5	Printed
Gnana Kaviyam	1,000	,,
Gnana Suttram	1,200	
Gnana Theekshai		
Jodhimoni suttram	8	
Jalasuttram	500	
Jalathirattu (7 cantos)	1,200	
Do. (1st cantos	300	
Jala Nikandu	200	Printed
Karisal	300	Printed
Karisal Suttram	40	

* Base : The Usman Committee Report on Indigenous Systems of Medicine Madras.

1	2	3
Karukkadai	500	
Karukkadai Vadha Suttram	12	
Karunai Vakadam	8	Printed
Karppakkole	48	,,
Kalagnanam	120	
Kalagnanam Suttram	1,200	
Kalagnanam Surukkam	12	
Karpam	500	
Karpamurai Suttram	10	
Kalangu	60	
Karmavipakam		
Karmakandam	300	Printed
Kayasiddhi Valalai	40	
Karana suttram	48	Printed
Kaviyam 1,000 Suttram	16	,,
Karukkadai Suttram	36	
Kesarai Vidhai		
Kovai-Anadinamam		
Kovai	5	
Maruthvabharatham		
Maghathiravagam	800	Printed
Manakkolam		
Mathivenba	100	
Moni-Nalayiram	4,000	
Mantheregam	50	
Mantherega Kaviyam	1,000	Printed
Mantherega Nikandu		
Munnul	80	,,
Muppu	50	
Muppu Ganthi Thylam	16	
Muppu Suttram	350	

1	2	3
Muppu Deekshai Suttram	16	
Muppu Vagaipadal		
Mai-Surukka Suttram	51	
Mai-Gnanam	1,500	
Mekath Ennai	5	
Nadana Kandam	350	
Nanjumuruvu Vaippu	5	Printed
Nayana Vidh	500	
Navakiragha (and Sandhi)	32	
Navaloga Maranam	25	
Nasakandam	300	
Nadi	8,000	
Nadi-nul	88	
Do. Nidhanam	32	
Nalukanda vaidyam	1,200	Printed
Natakam		
Nikandu	200	
Neertinavagai	116	
Nethramathrai	20	
Patchai	16	,,
Panjagam		
Panjakaviya nikandu	800	Printed
Patchani	125	
Do	300	
Padharthaguna Chintamoni		
Paribhashai	300	
Do. 5 (kandams)	500	Printed
Paripuranam	1.200	
Do.	400	
Do.	216	
Do.	205	
Do.	51	

1	2	3
Palu	200	Printed
Pandavaippu	600	,,
Pindorppathi	32	,,
Sattram	208	,,
Do.	300	
Siddhadhi Ennai	8	Printed
Sivakuligai	8	,,
Sivajalam		
Simiturathana Surukkam	360	
Suddhagnanam	9	Printed
Suddhimurai	30	Printed
Suttra Nikandu	116	
Suttram	205	
Do.	300	
,,	100	
,,	50	Printed
,,	48	
,,	30	Printed
,,	16	
,,	14	Printed
,,	12	
,,	12	Printed
,,	10	
,,	10	
,,	10	
,,	9	Printed
,,	5	,,
,,	5	,,
,,	5	
,,	8	
,,	6	
Sukshama tharisanam	16	
Sukshama tharisanam	6	Printed
Sagalakala Gnanam	120	Printed
Sanjeevi Ennai	5	,,
Sadatcharamaral		

	2	3
Sathijalam		
Sarakku Suththi	100	
Do.	500	
Sowkara ththiravookole	16	
Shanmugajalam		
Thathvakaviyam	1,000	
Thandagam		
Do,	100	
Do. patchanig-nanam		
Thirumantram	1,500	
Do.	8	
Theekshai padal	5	
Do. Nadi Suttram		
Do. Vidhi	200	Printed
Thyla Surukkam	5	
Do. Do.	100	Printed
Thylam Do.	500	
Thirunadana Suttram	48	
Vakara Suttram	10	
Do.	10	
Do.	13	
Do.	30	
Vakara Mathivenba	100	
Valladhi	600	Printed
Vazhalai	30	
Do.	30	
Do.	30	
Do.		
Do.	16	
Do. Surukkam	7	
Do. Suttram		
Vazhaḷai Suttram	12	
Vakadam	500	
Vakda Suttram	300	
Do. Nadimurai	1,500	
Vadha Suttram	12	

1	2	3
Do.	100	
Do.	200	
Do.	213	
Do. Surukkam	6	
Vadham (2 cantos)	300	
Do.	200	
Do.	81	
Do. Kaviyam	1,000	Printed
Do. Chowmiyam	1,200	,,
Vanthibathi Vaidyam	10	,,
Valai Vakadam		
Do. Sastram	150	
Viyathi Jurippu	11	
Do. Varalaru	5	
Vishapirathi Visha Thirattu		Printed
Vishu Chakkaram	2	
Virinun Muvlakai-kandam Venba		
Venkaramaluku		
Visuri Nul	82	
Vaidyam	16	
Do.	50	
Do.	100	
Do.	100	
Do.	205	
Do.	600	
Do.	150	
Do. Agarathi		Printed
Do. Gurunul	600	
Do. Do.	60	
Do. Kommi		
Vaidyam		
Do. Karukkadai	208	Printed
Do. Sadhakam		,,
Do. Kaviyam	1,000	,,
Do. Do.	1,500	
Do. Charam	41	

1	2	3
Do. Chintamani	4,000	
Do. Suttram	1,500	
Do.	1,200	
Do.	205	
Do.	300	
Do.	150	
Do.	100	
Do.	50	
Do.	48	
Do.	36	
Do,	16	
Do.	81	
Vaidya Chinturam	300	
Do. Nul		
Do. Pillaitamil		Printed
Do. Marunthukal		
Do. Murai		
Do. Kannadi		
Do. Ratnakaram		
21,000		
10,000		
1,500		
1,200 Vakadam		Printed
1,200 Suttram to	16	
1,200 Jayaneer suttram	16	
1,200 First 1,000		
225		
8		
600 Suttram to	61	
Janakurkku Upadesetta Vaidyam	600	Printed
208 Suttram to	13	
100 Do.		
225 Do.		
120 Do.		
67 Do.		

1	2	3
60 Do.		
36 Do.		

Agappai Siddhar

Padal		Printed
Vakara suttram		

Alaukanni Siddhar

Padal	61	Printed

Edaikkadar

Sareeram		
Padal	69	Printed

Eartha Siddhar

Paripashai Nikandu		

Kaduvali Siddhar

Padal	35	Printed

Kuthampai Siddhar

Padal		Printed

Pampatti Siddhar

Padal		Printed
Karugnanam		

Rama Devar

Karukkadai suttram	500	
Kesari	50	
Suttram	380	
Do.	333	
Do.	173	
Do.	81	
Do.	30	
Sivayogam	1,000	Printed
Do,	200	,,
Thandagam	100	
Nikandu	510	
or	500	
Patchani	100	
Bashai	18	
Do.	18	
Pujavidhi	10	Printed
Vinodhapatchani	108	
Vaidyam	1,500	Printed
Do.	80	
Do.	1'000	
Yogam	200	
Perunul	500	
Do.	300	

Rama Rishi

Guru-nul	50	
Gyanam	100	
Karpa-murai	00	
Karumana surukkam	51	Printed
Mathanivanasu rukkam	27	
Do.	16	
Muppusuttram	30	Printed
Paribashai	00	,,
Ratna surukkam	362	
Suttram	500	
Surukkam	16	
Tirumantram	16	Printed
Vagarasuttram	27	,,
Do.	16	,,
Vaidyam	500	,,

Urvasi

Pancharatnam	200	Printed
Rasavadachitka (2 Parts)		Printed
Ratnasurukkam		,,
Vaidyachitka		,,

Kadai Pillai

Amrutha Bodhakam	125	

Kamalamuni

Gyanasurukkam	5	
Vaidyam	300	

Kowpala Siddhar

Anikkovai	51	

1	2	3
Karuvurar		
Attamachittu	100	
Gnanam	7	
Karukkadai Mi	30	
Manthirkam		
Palathirattu	300	Printed
Poojavidhi	30	,,
Do. Valai	5	
Vadhakaviam	700	
Vaidya Nondi Natakam		
Kalanginadhar		
Karunthirattu		
Perunthirattu		
Suttram	36	
Do.	51	
Patchani and Salliya Mulam	51	
Kalamegeswarar		
Thampirasuthi	8	
Thampirasuttram		
Rasitham	8	
Kurmanandhar		
Suttram	51	
Korakkar		
Kalpanthanam		
Sattram Ashatakarmam	108	
Vaidyangam		
Kowpala Siddhar		
Anikkorvai	55	Printed
Konganar		
Authisayasuttram	27	
Do.	50	
Gaanam	500	
Do.	300	
Do.	50	

1	2	3
Do. Kaviyam		
Do. Vedantam	107	
Do. in three cantos		
Iynnurthirattu	500	
Kurukkulikai	8	Printed
Karppam		
Kandam first	500	Printed
Do. middle	500	
Do. last	500	
Kadai Kanda Suttram	60	
Kalaigaanam	200	
Muthal Kanda Suttram	40	
Mukkanda Suttram	17	
Mupputheekshai...	40	
Muppu	4	
Nadu Kanda Suttram		
Patchani	108	
Poojavidhi	15	Printed
Do.	11	
Do.	31	
Sathru Mithru	21	
Suthachaithanya		
Vedhanta Sastram		
Thathvanul		
Thandagam		
Tharkanul	18	
Thirumantram	8	Printed
Thekshavidhi Suttram	60	
Thekshai	60	
Thurusuguru	31	
Vadha Kaviyam	3,000	Printed
Valai Kommi		
Vedandam	107	
Vaidyasuttram	16	
Do.	800	

1	2	3
Sattamune		
Gnauam Mun	100	Printed
Do Pin	100	
Do	200	
Do	35	
Do	3	
Karpavidhi	100	Do.
Navaratnavaippu		
Nikandu	1,200	Printed
Do. Suttram	53	
Purana Do.	25	
Sarakkuvaippu		
Suttram	200	
Do.	201	
Do.	52	Printed
Do.	16	
Do.	10	
Do.	8	
Tharkam	50	
Thirikandam		
Theekshavidhi	200	
Vadhakaviyam	1,000	
Yogatheekshai		
Sivanar		
Ashtakarmam		
Sivavakkiar		
Nadi-Parikshai	33	Printed
Chokkanadhar		
Suttram		
Damaranandhar		
Suttram	16	
Pathanjali		
Madhi-Venba		
Vadhasuttram	20	Printed
Punnakkeesar		
	800	

1	2	3
Putharvannan		
Shastram	17	
Sundaranandhar		
Ashtakarmam	35	
Ayulvedapodhu vidhi		Printed
Ganam	51	
Jeevaratna Ganam	100	
Kesari	55	
Manikandam	1,000	
Surukkam	500	
Suthavidhai	200	
Do.	100	
Suttram	25	
Do	16	
Do.	6	
Thandagam		
Theekhavidhi	51	
Vinodha suttram		
Vedhai	1,050	
Vaidyathirattu		
Subramaniyar.		
Ganam	2,000	Printed
Do.	500	,,
Do. (Kalai)	500	,,
Do. (Upadesam)	200	Printed
Do. (Suttram)	100	,,
Do.	32	
Sudhar.		
Nadi	30	
Rajanka-nadi	25	
Suttram	100	
Do.	110	
Vakkiyam		
Surianandhar.		
Suttram	13	

1	2	3
Thanvanthari		
Chimuttu Ratna Surukkam	371	Printed
Gurunul	500	
Ganam	12	
Karisal		
Kalaiganam	500	Printed
Kaviyam (Vaidyam)	1,000	,,
Do. (Ganam)		
Do. (Vadham)	800	
Muppu	40	
Nadi-nul	174	
Nikandu Karuk kadai	300	Printed
Shukshma Vaidyam		
Saineer	50	
Thandagam	100	
Thailam	500	Printed
Vaidyam	1,500	
Do.	1,200	
Do.	200	
Do. (Chintamoni)	100	
Do. 143 Key to 1,200		
Do. 71 Suttram to	10,000	Printed
Do. (Chintamoni)	10,000	
Dhakshnamurthi.		
Jalam 6 cantos		Printed
Kalaigyanam	1,200	
Do.	500	
Kaviyam	1,000	
Patshani	110	Printed
Paribashai	500	
Rasamoni	14	
Sayadarsanam		

1	2	3
Sowmia sagaram	1,500	
Do. Jalathirattu	500	
Thirumantram	1,500	
Theekshai		
Udarkuru Suttram	48	
Do. Murai	30	
Vakara Sowmia sagaram	500	
Vazhalai	30	
Do.	30	
Thirumular.		
Ayuthavarka-nul		
Deekshavidhi	215	
Giranthi Ennai	8	Printed
Gurumurai		
Ganasurukkam		
Kuligai	50	
Karukkadai	600	Printed
Navaratna-chintamoni		Printed
Nadhantha kurippu	11	Printed
Nadi-Anthadhi	53	,,
Nikandu	300	
Sivayogadeekshai	215	
Sowmia sagaram		
Thambanakuligai	51	
Thandagam		
Tirumantram	3,000	
Vadhasuttram	300	
Vaidyam	600	Printed
Do,	8,000	
Do.	3,000	
Do. (Karuk-kadai)	600	Printed
Do.	120	
Do.	1,000	

1	2	3
Thiruvalluvar.		
Gnavetti	1,500	Printed
Navaratna-chintamoni	800	,,
Navaratna surukkam	300	
Nadanda Thiravukole	9	Printed
Pancharatnam	500	
Pari Muppu	30	Printed
Pancharatnam	11	,,
Theraiyar		
Anthathi-Yamugam		
Chigichaikkramam		
Ethugaipa		
Ennalalavai		
Kappiam		Printed
Karisal		Printed
Maruthubharatham		do.
Mahagunapadam		
Mega-Yannam		
Nai-Kuri		Printed
Natakam		
Natakam with commentary		
Nanmalai		
Neer-kuri		Printed
Noi-maruntha-lavai		
Piradhanagunamuli Tharu		
Sigamoni Venba		
Sagarappa		
Tharu		
Thinakkramalan-karam		
Thylavarga surukkam		Printed
Vaidaya Pallu-Natakam		

1	2	3
Yamuga Venba		Printed
Do. with notes		,,
Vaidyam	500	,,
Do.	1,900	,,
Do.	1,500	,,
Do.	100	,,
Do.	300	
Do. (Petty works)	200	
Nandeesar		
Ganam	100	Printed
Kaithalasuttram	5	
Do.	8	
Karachaippa	500	
Do Venba	100	
Karukkadai	300	Printed
Kalaiganam	1,000	,,
Madhisaippa	100	
Muppranavasuttram	37	Printed
Neertinakkuru	130	
Nadi	90	
Nikandu	300	
Neelakandavalai suttram	100	
Padal	8	
Pranava suttram	12	Printed
Do. Suttram	15	Printed
Do. Mula Nikandu	300	
Pranavam	50	
Do.	12	
Purana chaitya Vaidyam	1,200	
Suttram to above 1,200	500	
Do. do.	200	
Do. to 200	100	
Do. to 100	50	
Purva-muppu-suttram	12	
Poojavidhi	12	Printed

1	2	3
Sagalavishajuligai	8	Printed
Suttram	100	
Thathva-nadi		
Thandagam		
Thiravagam	11	Printed
Udhichayam(Osai Nikandu)	300	
Udhichayam Suttram to 300	100	
Udhichayam Suttram to 100	50	
Udhichayam Suttram to 50	36	
Udhichayam Suttram to 36	25	
Udhichayam Suttram to Vadamuli 25 Thiravagam	15	
Udhichayam to Udhichayam Suttram 15	12	
Udhichayam Suttram to 12	8	
Udhichayam Suttram to 8	5	
Udhayathethaham (Udhichayam Suttram)	100	
Vazhalai	33	
Vadhasuttram	30	
Vaid yasuttram	200	
Do. to 200	50	
Do. to 50	30	
Do. to 50	25	
Do. to 25	16	
Do.	100	
Do. Thiruvaramam	50	
Do. Do.	68	
Vaidya Suttram	32	Printed

1	2	3
Do.	1,200	
Do.	1,000	
Do.	600	
Nakkeera Nayanar		
Muppu Chunnam	29	
Pulathiar		
Ganakarpam	222	Printed
Vadhasuttram	300	Do,
Pulippani		
Chimishvidhai		
Chidambaram	25	
Jalam	300	Printed
Karpa-murai	70	Do.
Palathirattu		Do.
Vaidyam	500	Do.
Birhma Muni		
Karukkadai	380	Printed
Perunul in 3 cantos		
Suttram	386	
Do.	385	
Do.	360	
Visham and Paduvan	23	
Vaidyam	800	
Do.	700	Printed
Do.	100	
Do.	56	
Bogar		
Ashtakarmayogam		
Chikichai Venba		
Ganam	100	Printed
Jananasagaram	557	
Karukkadai	500	
Karpam	340	
Do.	700	

1	2	3
Karachunnam Kandam	7,000	Printed
Do. Suttram	700	Do.
Nattiya Roga Thylam	9	Printed
Nikandu	1,200	Do.
Do. Suttram Surukkam	62	
Poojavidhi	44	Printed
Padal	700	
Parangai Pashana Vaippu	8	Printed
Sarukku Vaippu	800	Do.
Sudalisuttram	6	Do.
Suttram	8	
Uparasa Nikandu		
Uloka nidhi	16	
Vaidyasuttram	16	
Vaidyasuttram (Pillai Thosham)	16	
Venba		
Vedhanda Suttram	8	
Vaidyam	700	Printed
Vada Suttram	4	

Macha Muni

1	2	3
Chigichai	500	
Do. Sara Sangragham		Printed
Chintamoni Nidhanam	800	Do.
Medicine		
Do.	400	
Gunavakadam	20	
Guru Muthrai	5	
(Ganam 3 cantos)		
Isthula Kandam		
Jana Nul	20	
Jalakandam	800	
Do.	30	

1	2	3
Karisal Do.	36	Printed
Kal-nandu		
Kommi	1,133	
Do.	300	
Madhi Venba	120	
Nadhandha Saram	152	
Nikandu	105	
Nul	150	
Nadi-Nidhan Chintamoni		
PariPuranam	400	
Puranam	100	Printed
Perunul Vaidya Kaviam	1,000	Do
Perunul Kaviyam	800	Printed
Do. Suttram	7	Do.
Do. do.	8	Do.
Do. Pirivu	800	
Sanni Kiyazham	8	Printed
Sarakku Vaippu	800	
Suttram	11	Printed
Suttra Vidhi		
Sulai Marunthu	223	
Surukkam	100	Printed
Suttram	100	
Thiravagam	800	
Thirumantram	300	
Ula	1,000	
Do.	1,700	
Vadha Kandam Muthal (1st)	1,000	Printed
Vadha Kandam Errandu (2nd)	1,000	Printed

Yugi Muni

1	2	3
Vadha Kandam Munru (3rd)	162	
Vadha Kandam (5th)	217	

1	2	3
Vadha Kandam (6th)	171	
Vadham	708	
Vadhanga Deeksha Vidhi	302	Printed
Vadha Chintamoni	239	
Vadha Vaidya Vilakkam	199	Printed
	1.200	Do.
	435	
	200	
	200	
	100	
Mula Guru		
Surukkam		
Yacob		
Work	760	

1	2	3
Valmekar		
Nadi	100	
Suththa Ganam	16	
Do.	11	
	100	
Viyakkramapadhar		
Ganasuttram	300	
Veerama Muni		
Nasa Kandam	100	
Vagada Thirattu, first part		Printed
Vagada Thirattu, Second part		Do.
Shaik Marith		
Kakkisham	30	
Viyasar		
Vaidyam		

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